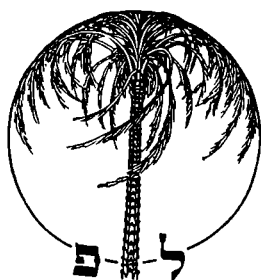


the  
good news  
according  
to  
*MATTHEW*

הַבְּשׂוּרָה עַל־פִּי מַתֵּיָא







the  
good news  
according  
to  
MATTHEW

Translated by Henry Einspruch, D.D.

THE LEWIS AND HARRIET LEDERER FOUNDATION  
6204 Park Heights Avenue      Baltimore, Maryland 21215

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## By Way of Introduction

The author of the GOOD NEWS ACCORDING TO MATTHEW was a Jew who addressed himself primarily to Jews, but his work has become the common possession of mankind. Ernest Renan held that it was "the most important book that was ever written—le livre le plus important qui ait jamais été écrit" (*Les Évangiles*, p. 213).

In this translation we have sought to produce a modern English text, and restore the locale and atmosphere in which the scenes and actions took place. Matthew was a Jew, and although his record has come down to us in Greek, the pattern is Hebraic. Moreover, we have the testimony of Papias, who lived in the second century (c. 130), that "Matthew wrote the sayings (of Jesus) in Hebrew, and each one translated them as he was able"—Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλέκτῳ τὰ Λόγια συνεγράψατο. Ἱερμῆνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος (Eusebius, *Historia Ecclesiastica*, III. 39).

The reader will also find notes which shed light on the Jewishness of Matthew's record. Only a Jew familiar with the rabbinic mode could have made use of the Scriptures in the manner in which Matthew did. His expressions, "as it is written," "to fulfill what was spoken by the prophet," and his method of using what is basic rather than the precise wording of a biblical passage, furnish a case in point.

Among the rabbis it was customary to pick a phrase here, a word there, and apply it by way of illustration, or show how it fulfilled the Scriptures. Thus, for example, a Mishna-teacher of the school of R. Ishmael quotes *Leviticus* 14:39, 44, "and the priest shall come again, and the priest shall come in," as though one phrase followed the other, whereas in reality they are separated by four verses—חנא דבי ר' ישמאל: ושם הכהן ובא הכהן (*Makkoth*, 13b).

## MATTHEW

The well-known Rabbi Joshua haLevi says in his *Halikoth 'Olam*, II. 2, דרך הנפרא לקצר המקראות ואינו מביא אותם כהיותן, "The method of traditional teaching is to shorten the passages of Scripture, and it does not bring them forward as they are."

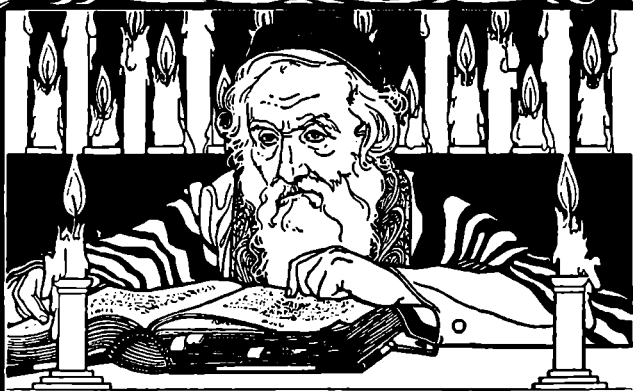
In early manhood the translator read for the first time the GOOD NEWS ACCORDING TO MATTHEW. Never before had he come upon anything so exhilarating and thought-provoking. His experience was not unlike that of Dr. Joseph Klausner, for many years professor at the Hebrew University in Jerusalem, who likewise found in its "ethical code a sublimity, distinctiveness and originality in form unparalleled in any other Hebrew ethical code"—ואולם יש בתורת-מוסרו רוממות וסגולת ומקוריות-הצורה—שאין כדוגמתן בשום תורת-מוסר עברית אחרת (ישו הנצרי, זמנ, חייו ותורתו, עמ' 448).

Convinced that an acquaintance, as well as an acceptance of its message will contribute to the highest good of his people, the translator offers this work to his "brethren, my kinsmen by race."

Appended to the text is a glossary which will explain some of the terms used in the book. It should also be noted that reference to verses in the Old Testament follow the arrangement in the Hebrew Bible.

Henry Einspruch





## Matthew

**1** The genealogy of Jesus the Messiah, the son of David, the son of Abraham.

<sup>2</sup> Abraham was the father of Isaac, Isaac of Jacob, Jacob of Judah and his brothers, <sup>3</sup> Judah of Perez and Zerah by Tamar, Perez of Hezron, Hezron of Ram, <sup>4</sup> Ram of Amminadab, Amminadab of Nahshon, Nahshon of Salmon, <sup>5</sup> Salmon of Boaz by Rahab, Boaz of Obed by Ruth, Obed of Jesse, <sup>6</sup> and Jesse of King David.

David was the father of Solomon by the wife of Uriah, <sup>7</sup> Solomon of Rehoboam, Rehoboam of Abijah, Abijah of Asa, <sup>8</sup> Asa of Jehoshaphat, Jehoshaphat of Joram, Joram of Uzziah, <sup>9</sup> Uzziah of Jotham, Jotham of Ahaz, Ahaz of Hezekiah, <sup>10</sup> Hezekiah of Manasseh, Manasseh of Amon, Amon of Josiah, <sup>11</sup> Josiah of Jeconiah and his brothers, at the time of the deportation to Babylon.

## MATTHEW 1:12

<sup>12</sup> After the deportation to Babylon, Jeconiah was the father of Shealtiel, Shealtiel of Zerubbabel, <sup>13</sup> Zerubbabel of Abihud, Abihud of Eliakim, Eliakim of Azor, <sup>14</sup> Azor of Zadok, Zadok of Achim, Achim of Elihud, <sup>15</sup> Elihud of Eleazar, Eleazar of Matthan, Matthan of Jacob, <sup>16</sup> Jacob of Joseph, the husband of Miriam, who was the mother of Jesus, who is called Messiah.

<sup>17</sup> There are thus fourteen generations in all from Abraham to David, fourteen from David until the deportation to Babylon, and fourteen from the deportation until the Messiah. <sup>a</sup>

<sup>18</sup> Now these were the circumstances of the birth of Jesus the Messiah. Miriam His mother was betrothed to Joseph, but before the marriage took place she was found to be with child by the Holy Spirit. <sup>19</sup> Now her husband Joseph, being a devout man and unwilling publicly to disgrace her, thought of releasing her quietly. <sup>20</sup> But while he was thinking of this, an angel of the Lord appeared to him in a dream and said, "Joseph ben David, do not be afraid to take Miriam as your wife, for she is with child through the Holy Spirit. <sup>21</sup> She will bear a son, and you shall name Him Jesus, for He will save<sup>b</sup> His people from their sins."

<sup>22</sup> All this happened in order to fulfill what the Lord had said through the prophet,

<sup>23</sup> THE VIRGIN WILL CONCEIVE הָנִרָה הָעַלְמָה הָרָה וְיִלְדֶת בֶּן, AND BEAR A SON, AND HE SHALL BE וְקָרָאוּ שְׁמוֹ עִמָּנוּאֵל (ישעיה ו', י"ד), CALLED IMMANUEL (Isaiah 7:14),

a name which means "God with us." <sup>24</sup> When Joseph woke from sleep he did as the angel of the Lord had commanded him; he took his wife, <sup>25</sup> but did not live with her until after the birth of her son, whom he named Jesus.

<sup>a</sup> Matthew's genealogy is a summary of Jewish history. Its three-fold division into 3x14 was evidently suggested by the name of David דוד, which in Hebrew has the numerical value of fourteen, ד=4, ו=6, ד=4. This is in keeping with the rabbinic method of mnemonics, or aid to the memory.

<sup>b</sup> The name of Jesus in Hebrew is יֵשׁוּעַ Yeshua, and the expression shall save is יוֹשִׁיעַ Yoshia.

2 Now when Jesus was born in Bethlehem of Judea during the reign of Herod the king, there came to Jerusalem some wise men from the East, inquiring, <sup>2</sup> "Where is He who has been born king of the Jews? For we saw His star in the East and have come to pay Him homage." <sup>3</sup> When Herod the king heard this, he was disturbed, and all Jerusalem as well. <sup>4</sup> So he called together all the chief priests and scribes<sup>a</sup> of the people, and asked them where the Messiah was to be born. <sup>5</sup> They replied, "In Bethlehem of Judea, for this is what the prophet wrote,

<sup>6</sup> AND YOU BETHLEHEM, IN THE LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE THOUSANDS OF JUDAH; FOR OUT OF YOU SHALL COME A RULER WHO WILL GOVERN MY PEOPLE ISRAEL (*Micah* 5:1).

וְאַתָּה בֵּית-לֶחֶם, אֶרֶץ יְהוּדָה, אֵינָה  
צָעִיר בְּאַלְפֵי יְהוּדָה; כִּי מִמֶּךָ יֵצֵא  
מוֹשֵׁל אֲשֶׁר יִרְעָה אֶת-עַמִּי יִשְׂרָאֵל  
(מִיכָה ה', א')

<sup>7</sup> Then Herod summoned the wise men secretly, and found out from them what time the star appeared. <sup>8</sup> He then sent them to Bethlehem and said, "Go and make careful inquiry about the child, and when you have found Him report to me, that I too may come and pay Him homage." <sup>9</sup> After listening to the king they continued their journey, and the star which they had seen in the East led them on, until it came and stopped above the place where the child was. <sup>10</sup> When they saw the star they were very glad, <sup>11</sup> and entering the house, they saw the child with His mother Miriam, and they fell down and did homage to Him. Then they opened their treasures and offered Him gifts of gold, frankincense, and myrrh. <sup>12</sup> And being warned in a dream not to go back to Herod, they returned to their own country by another way.

<sup>13</sup> After they had gone, an angel of the Lord appeared to

<sup>a</sup> The CHIEF PRIESTS were the priestly aristocracy from whose ranks high priests were appointed. The SCRIBES were the expounders of the Torah which they taught and also administered in the courts of justice.

## MATTHEW 2:14

Joseph in a dream and said, "Rise, take the child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to look for the child in order to destroy Him." <sup>14</sup> So he rose and took the child and His mother by night, and departed to Egypt, <sup>15</sup> and remained there until Herod's death. This was to fulfill what the Lord said through the prophet,

OUT OF EGYPT I CALLED MY SON, (הושע י"א, ממצרים קראתי לבני)  
(Hosca 11:1). א'.

<sup>16</sup> When Herod saw that he had been tricked by the wise men, he was furious, and sent and killed all the male children in Bethlehem and its neighborhood, who were two years old or under, according to the time which he had ascertained from the wise men. <sup>17</sup> Then was fulfilled what was spoken by the Prophet Jeremiah,

<sup>18</sup> A VOICE WAS HEARD IN RAMAH, קול ברמה נשמע, נהי בכי  
WEEPING AND GREAT WAILING, תמרורים, רחל מבכה על-בניה,  
RACHEL WEEPING FOR HER CHILDREN, AND SHE REFUSES TO BE מְאֵנָה לְהִנָּחֵם, כִּי אֵינִי (ירמיה  
COMFORTED, BECAUSE THEY ARE  
NO MORE (Jeremiah 31:14). ל"א, י"ד).

<sup>19</sup> But after Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, <sup>20</sup> "Rise, take the child and His mother, and go to the land of Israel, for those who sought the child's life are dead." <sup>21</sup> And he rose and took the child and His mother and came to the land of Israel. <sup>22</sup> But when he heard that Archelaus had succeeded his father Herod as king of Judea, he was afraid to go there. And being warned in a dream, he withdrew into Galilee, <sup>23</sup> and settled in a town called Nazareth, in fulfillment of the saying of the prophets, "He shall be called a Nazarene."



**3** About that time Johanan the Baptist made his appearance, proclaiming in the wilderness of Judea, <sup>2</sup> "Repent, for the kingdom of heaven is at hand!" <sup>3</sup> He it is who was spoken of by the Prophet Isaiah when he said,

THE VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT (Isaiah 40:3).  
 קוֹל קוֹרֵא בַּמִּדְבָּר, פִּנּוּ דֶּרֶךְ יְהוָה, יִשְׁרוּ מַסְלֹכָיו (ישעיה מ' ג').

<sup>4</sup> This man Johanan wore clothing of camel's hair, with a leather belt around his waist, and his food was locusts and wild honey. <sup>5</sup> Then large numbers of people went out to him from Jerusalem and all Judea and the whole Jordan valley, <sup>6</sup> and were baptized<sup>a</sup> by him in the river Jordan, confessing their sins.

<sup>7</sup> But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers! Who warned you to escape from the coming wrath?" <sup>8</sup> Let your lives then prove your change of heart, <sup>9</sup> and do not imagine that you can say to yourselves, 'We have Abraham as our father;' for I tell you, God is able from these stones to raise up children<sup>b</sup> to Abraham. <sup>10</sup> Already the axe lies at the root of the trees; every tree therefore that does not yield good fruit is cut down and thrown into the fire. <sup>11</sup> I baptize you with water for repentance, but He who comes after me is mightier than I, whose sandals I am not worthy to carry; He will baptize

<sup>a</sup> BAPTISM טְבִילָה, as a mode of physical purification, was well-known among the Jews. Proselytes were required to be baptized as well as circumcised; and there is a statement from an early Tanna that baptism is more important than circumcision. "R. Hiyya b. Abba stated in the name of R. Johanan: A man can never become a proselyte unless he has been circumcised and has also been baptized" אִרְ חַיָּא בְּרַ אַבָּא אִרְ יוֹחָנָן: לַעֲוֹלָם אֵינִי גֵר עַד שֶׁיִּמּוֹל וְיִטְבֹּל (Yebamoth 46a and b).

Baptism alone sufficed for female proselytes. The circumcised and baptized male proselyte, and the baptized female proselyte, were "as children newly born" וְגַר שֶׁנִּתְּנִיר כְּקֶטֶן שְׂטֵלֵר דְּמִי (Yebamoth 22a).

<sup>b</sup> CHILDREN בָּנִים = banim, STONES אֲבָנִים = abanim. These words are similar in sound, and when used together form a striking assonance.

## MATTHEW 3:12

you with the Holy Spirit and with fire. <sup>12</sup> His winnowing fork is in His hand, and He will thoroughly cleanse His threshing floor and gather His wheat into the barn, but the chaff He will burn with unquenchable fire."

<sup>13</sup> Then Jesus came from Galilee to the Jordan, to be baptized by Johanan. <sup>14</sup> Johanan tried to dissuade Him and said, "It is I who have need to be baptized by you, and do you come to me?" <sup>15</sup> Jesus replied, "Let it be so now; for so we ought to fulfill all righteousness." Then he consented. <sup>16</sup> When Jesus was baptized, He went up immediately from the water, and suddenly the heavens were opened and He saw the Spirit of God descending like a dove and alighting on Him; <sup>17</sup> while a voice came out from heaven, saying, "This is my Son, my Beloved, with whom I am well pleased."



**4** Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> And after He fasted forty days and nights He was hungry. <sup>3</sup> So the tempter came and said to Him, "If you are the Son of God, command these stones to become bread." <sup>4</sup> Jesus answered, "It is written,

MAN SHALL NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDS FROM THE MOUTH OF GOD (Deuteronomy 8:3).  
 לא על־הֶלֶחֶם לִבְדּוֹ יִחְיֶה הָאָדָם, כִּי עַל־כָּל־מִצְוָא פִּי־יְהוָה (דְּבָרִים ח', ג').

<sup>5</sup> Then the devil took Him to the Holy City and set Him on the pinnacle of the Temple, <sup>6</sup> and said, "If you are the Son of God, throw yourself down; for it is written,

HE WILL GIVE HIS ANGELS CHARGE OF YOU, AND ON THEIR HANDS THEY WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE (Psalm 91:11, 12).  
 כִּי מִלְאֲכָיו יִצְוֶה־לְךָ, עַל־כַּפֵּי־יִשְׂאֹנָה, פְּנֵי־תַגְף בְּאֶבֶן רִגְלֶךָ (תְּהִלִּים צ"א, י"א, י"ב).

<sup>7</sup> Jesus answered him, "It is also written,

YOU SHALL NOT TRY THE LORD YOUR GOD (Deuteronomy 6:16).  
 לֹא תִנְסֶה אֶת־יְהוָה אֱלֹהֶיךָ (דְּבָרִים ו', ט"ו).

<sup>8</sup> Once again the devil took Him to a very high mountain, and showed Him all the kingdoms of the world and their splendor, <sup>9</sup> and said to Him, "All this I will give you if you will fall down and worship me." <sup>10</sup> But Jesus said, "Begone, Satan! for it is written,

YOU MUST WORSHIP THE LORD YOUR GOD, AND HIM ALONE SHALL YOU SERVE (Deuteronomy 6:13).  
 לַיהוָה אֱלֹהֶיךָ תִשְׁתַּחֲוֶה, וְאֵת לִבְדּוֹ תַעֲבֹד (דְּבָרִים ו', יא).

<sup>11</sup> Then the devil left Him, and angels came and ministered to Him.

<sup>12</sup> Now when Jesus heard that Johanan had been arrested, He set out for Galilee; <sup>13</sup> and leaving Nazareth He went and settled in Kfar Nahum by the sea, in the district of Zebulun and Naphtali, <sup>14</sup> to fulfill what was spoken by the Prophet Isaiah,

# MATTHEW 4:15

<sup>15</sup> LAND OF ZEBULUN AND LAND OF NAPHTALI, TOWARDS THE SEA, BEYOND THE JORDAN, GALILEE OF THE NATIONS. <sup>16</sup> THE PEOPLE WHO SAT IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO SAT IN THE REGION OF THE SHADOW OF DEATH, ON THEM A LIGHT HAS DAWNED (Isaiah 8:23; 9:1).

אֶרֶץ זְבֻלֹן וְאֶרֶץ נַפְתָּלִי, דֶּרֶךְ הַיָּם, עֲבַר הַיַּרְדֵּן, גִּלְיָל הַגּוֹיִם!  
הָעָם הַהִלְכִים בְּחָשֶׁךְ רָאוּ אֹר  
גָּדוֹל, יֹשְׁבֵי בְּאֶרֶץ צִלְמוֹת, אֹר  
נֶגַה עַל־יָהֶם (יִשְׁעִיָּה ח', כ"ג;  
ט' א').

<sup>17</sup> From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

<sup>18</sup> As He walked by the Sea of Galilee, He saw two brothers, Simon who was called Peter and his brother Andrew, casting a net into the sea; for they were fishermen. <sup>19</sup> Jesus said to them, "Follow me, and I will make you fishers of men."

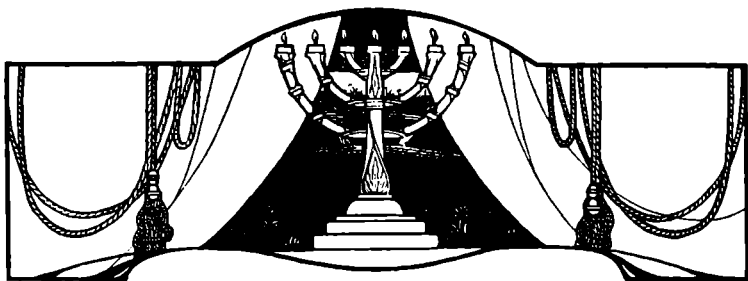
<sup>20</sup> Immediately they left their nets and followed Him. <sup>21</sup> Going on from there He saw two other brothers, Jacob ben Zabdai and his brother Johanan, mending their nets in the boat with their father Zabdai, and He called them. <sup>22</sup> Immediately they left the boat and their father, and followed Him.

<sup>23</sup> Then Jesus went through the whole of Galilee, teaching in their synagogues and proclaiming the Good News of the kingdom, and healing every disease and infirmity among the people. <sup>24</sup> His fame spread throughout Syria, and they brought to Him all who were suffering from various diseases and pains, demoniacs, epileptics, paralytics, and He healed them.

<sup>25</sup> And large crowds followed Him from Galilee, and the Decapolis, <sup>a</sup> Jerusalem, Judea, and from beyond the Jordan.

<sup>a</sup> DECAPOLIS Δεκάπολις, a federation of ten Greek cities in Palestine, which controlled the trade-route from Arabia to Syria.





**5** Seeing the crowds, Jesus went up on the mountain, and when He sat down His disciples came to Him. <sup>2</sup> And He began to teach them in these words:

<sup>3</sup> "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> "Blessed are those who mourn, for they shall be comforted.

<sup>5</sup> "Blessed are the meek, for they shall inherit the earth.

<sup>6</sup> "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

<sup>7</sup> "Blessed are the merciful, for they shall be shown mercy.

<sup>8</sup> "Blessed are the pure in heart, for they shall see God.

<sup>9</sup> "Blessed are the peacemakers, for they shall be called sons of God.

<sup>10</sup> "Blessed are those who are persecuted for the cause of righteousness, for theirs is the kingdom of heaven.

<sup>11</sup> "Blessed are you when men abuse and persecute you and falsely accuse you of every wrong on my account. <sup>12</sup> Be glad and rejoice in it, because your reward is great in heaven; for so did they persecute the prophets before you.

<sup>13</sup> "You are the salt of the earth. But if salt becomes tasteless, what can make it salt again? It is good for nothing but to be thrown away and trampled underfoot.

<sup>14</sup> "You are the light of the world. A city set on a hill cannot be hid. <sup>15</sup> People do not light a lamp and put it under a bushel, but on a lampstand, and it gives light to all in the house. <sup>16</sup> Let your light so shine before men, that they may

# MATTHEW 5:17

see the good you do and give praise to your Father in heaven.

<sup>17</sup> "Do not think that I have come to abolish the Torah and the Prophets; I have come not to abolish them but to fulfill them. <sup>18</sup> I assure you, that until heaven and earth pass away, not even the smallest letter, nor a particle<sup>a</sup> shall pass away from the Torah until everything has been accomplished.

<sup>19</sup> Whoever then breaks one of the smallest of these commandments and teaches others to do so, will be called least in the kingdom of heaven; but whoever practices them and teaches others to do so, will be called great in the kingdom of heaven.

<sup>20</sup> I tell you, therefore, unless your righteousness surpasses that of the scribes and Pharisees, you will never enter the kingdom of heaven.

<sup>21</sup> "You have heard that it was said to the men of old,

YOU SHALL NOT MURDER (*Exodus*      ,יגו, שמוח כ', לא רחצח 20:13),

and whoever commits murder shall be answerable to the court of justice. <sup>22</sup> But I say to you that everyone who is angry with his brother will have to answer to the court of justice; and whoever speaks contemptuously to his brother will have to answer to the Sanhedrin, and whoever says to his brother, 'You fool!' shall be liable to the fire of Gehenna. <sup>23</sup> If then you bring your offering to the altar, and there recall that your brother has something against you, <sup>24</sup> leave your offering there before the altar and go; first make peace with your brother, and then come and present your offering. <sup>25</sup> Come to terms quickly with your opponent while you and he are on the way to court, or he may hand you over to the judge, and the judge to the officer, and you will be put in jail. <sup>26</sup> I assure you, you will never get out till you have paid the last penny.

<sup>a</sup> The LETTER here referred to is the 'Yod, the smallest letter in the Hebrew alphabet. The PARTICLE is probably the small stroke or hook which serves to distinguish letters which otherwise closely resemble each other (i.e., ב and כ, b and k; ה and ח, h and ch; י and ם, y and v).

<sup>27</sup> "You have heard that it was said,

YOU SHALL NOT COMMIT ADULTERY

לֹא תִנָּאֵף (שמות כ', י"ד).

(Exodus 20:14).

<sup>28</sup> But I say to you, whoever looks lustfully at a woman has already committed adultery with her in his heart. <sup>29</sup> If your right eye leads you astray, pluck it out and throw it away; it is better for you that one part of you should be lost than that your whole body should be thrown into Gehenna. <sup>30</sup> And if your right hand leads you astray, cut it off and throw it away; it is better for you that one part of you should be lost than that your whole body should be thrown into Gehenna.

<sup>31</sup> "It was also said,

WHOEVER DIVORCES HIS WIFE MUST

כִּי־יִשְׁלַח אִישׁ אֶשְׁתּוֹ וְנָתַן בִּקְדָּה

GIVE HER A CERTIFICATE OF DI-

סָפֵר כְּרִיתָתָהּ (דברים כ"ד, א').

VORCE (Deuteronomy 24:1).

<sup>32</sup> But I tell you that whoever divorces his wife, except on the ground of unfaithfulness, makes her commit adultery; and whoever marries a divorced woman commits adultery.

<sup>33</sup> "Again you have heard that it was said to the men of old,

YOU MUST NOT SWEAR FALSELY,

לֹא תִשְׁבַּע לְשָׁקֶר, וְאֵת־נְדָרֶיךָ

BUT FULFILL YOUR VOWS TO THE

תְּשַׁלֵּם לַיהוָה (במדבר ל', ג';

LORD (Numbers 30:3; Deuteronomy

23:22).

דברים כ"ג, כ"ב).

<sup>34</sup> But I tell you not to swear at all, neither by heaven, for it is God's throne, <sup>35</sup> nor by the earth, for it is His footstool, nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Nor should you swear by your head, for you cannot make one hair white or black. <sup>37</sup> It is enough for you to say 'Yes' or 'No'; anything beyond this comes from the evil one.

<sup>38</sup> "You have heard that it was said,

AN EYE FOR AN EYE AND A TOOTH

עֵין תַּחַת עֵין וְשֵׁן תַּחַת שֵׁן (שמות

FOR A TOOTH (Exodus 21:24).

כ"א, כ"ד).

<sup>39</sup> But I tell you, do not resist evil. If anyone strikes you on the right cheek, turn the other one to him as well. <sup>40</sup> If anyone

# MATTHEW 5:41

wants to sue you for your coat, let him have your cloak as well. <sup>41</sup> And if anyone forces you to go one mile, go with him two miles. <sup>42</sup> Give to him who asks you, and do not refuse him who would borrow from you.

<sup>43</sup> "You have heard that it was said,

YOU SHALL LOVE YOUR NEIGHBOR AND HATE YOUR ENEMY (Leviticus 19:18; Sifra on Leviticus IV; Yoma 23a).<sup>a</sup>

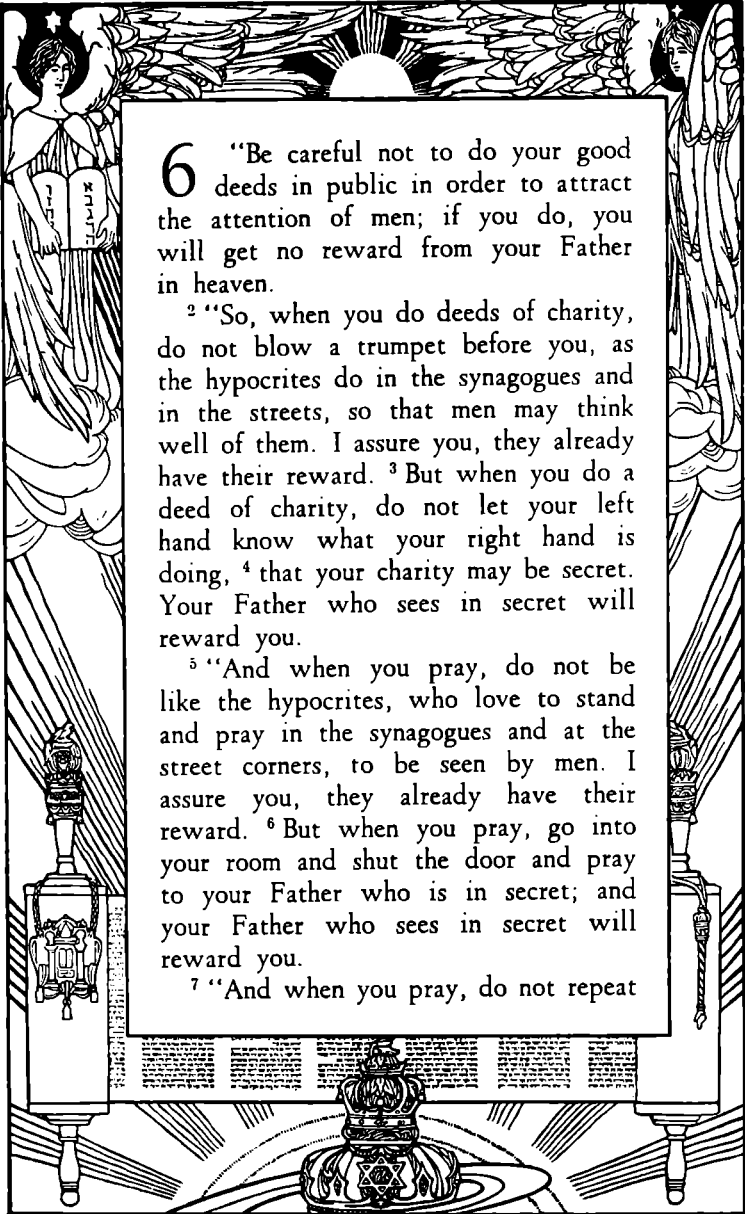
וְאַהֲבָתָּ אֶת־רֵעֶךָ וְאִיֶּבֶתְךָ אֶת־אִיְבֶכָּה  
(וִיקְרָא י"ט, י"ח; ספרא פ' קדושים  
פרק ד'; יומא כג, ע"א).

<sup>44</sup> But I tell you, love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be sons of your Father in heaven. For He makes His sun rise on the bad and good alike, and sends rain on the just and on the unjust. <sup>46</sup> For if you love those who love you, what reward have you? Do not even tax collectors do this? <sup>47</sup> And if you greet only your brothers, what do you do more than others? Even the pagans do that much! <sup>48</sup> You are to be perfect, as your heavenly Father is perfect."

<sup>a</sup> The second part of the quotation is not a direct statement from the Old Testament, but represents the popular teaching of the time. It should be noted that Jesus does not preface the quotation with כִּי כְתוּב, IT IS WRITTEN you shall love your neighbor and hate your enemy, but with שְׁמַעְתֶּם, YOU HAVE HEARD.

The ancients were not generous with love toward an enemy, and Euripides counselled: "Be it yours, my son, to be friendly to your friends, and to hate your enemies"—*πρὸς σοῦ μὲν, ὦ παῖ, τοῖς φίλοις εἶναι φίλον, τὰ τ' ἐχθρὰ μισεῖν* (*Herc. Fur.* 585).

While on the whole the Jewish attitude towards strangers was superior to that of the pagan, one cannot overlook the painful passage in Sifra (89b) on Leviticus 19:18. After quoting the words *לֹא תִקֹּם וְלֹא תִחַסֵּר אֶת בְּנוֹ עִמָּךְ*, "You shall not take vengeance nor bear a grudge against the children of your people," it distinctly says *וְקָם אֹתָהּ וְחָסֵר לְאַחֵרִים*, "Against others you may be revengeful or bear a grudge." And the others, here as elsewhere, are the non-Jews.



6 "Be careful not to do your good deeds in public in order to attract the attention of men; if you do, you will get no reward from your Father in heaven.

<sup>2</sup> "So, when you do deeds of charity, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that men may think well of them. I assure you, they already have their reward. <sup>3</sup> But when you do a deed of charity, do not let your left hand know what your right hand is doing, <sup>4</sup> that your charity may be secret. Your Father who sees in secret will reward you.

<sup>5</sup> "And when you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and at the street corners, to be seen by men. I assure you, they already have their reward. <sup>6</sup> But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

<sup>7</sup> "And when you pray, do not repeat

## MATTHEW 6:8

empty phrases as the pagans do, for they think that their prayers will be heard because they use a lot of words. <sup>8</sup> You must not be like them, since your Father knows what you need before you ask Him. <sup>9</sup> Pray therefore like this:

‘Our Father who art in heaven,

Hallowed be Thy name.

<sup>10</sup> Thy kingdom come,

Thy will be done on earth as it is in heaven;

<sup>11</sup> Give us this day our daily bread.

<sup>12</sup> And forgive us our debts,

As we also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation,

But deliver us from evil.

For Thine is the kingdom and the power and the glory, for ever. Amen.’

<sup>14</sup> For if you forgive men their shortcomings, your heavenly Father will also forgive you; <sup>15</sup> but if you do not forgive men their shortcomings, neither will your Father forgive yours.

<sup>16</sup> “When you fast, do not look gloomy like the hypocrites, who disfigure their faces so that men may see that they are fasting. I assure you, they already have their reward. <sup>17</sup> But when you fast, anoint your head and wash your face, <sup>18</sup> so that men may not see that you are fasting, but only your Father who is in secret, and your Father who sees in secret will reward you.

<sup>19</sup> “Do not amass treasures on earth, where moth and rust destroy, and thieves break in and steal. <sup>20</sup> But amass for yourselves treasures in heaven, where neither moth nor rust destroys, and thieves do not break in and steal. <sup>21</sup> For where your treasure is, there will your heart be also.

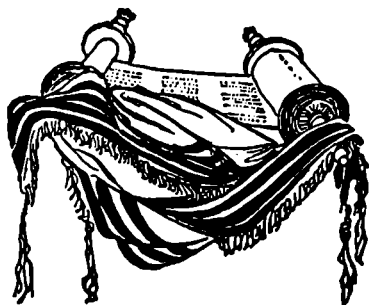
<sup>22</sup> “The eye is the lamp of the body. If your eye is sound, your whole body will be full of light, <sup>23</sup> but if your eye is evil, your whole body will be dark. If then the light within you is darkness, how dense is the darkness!

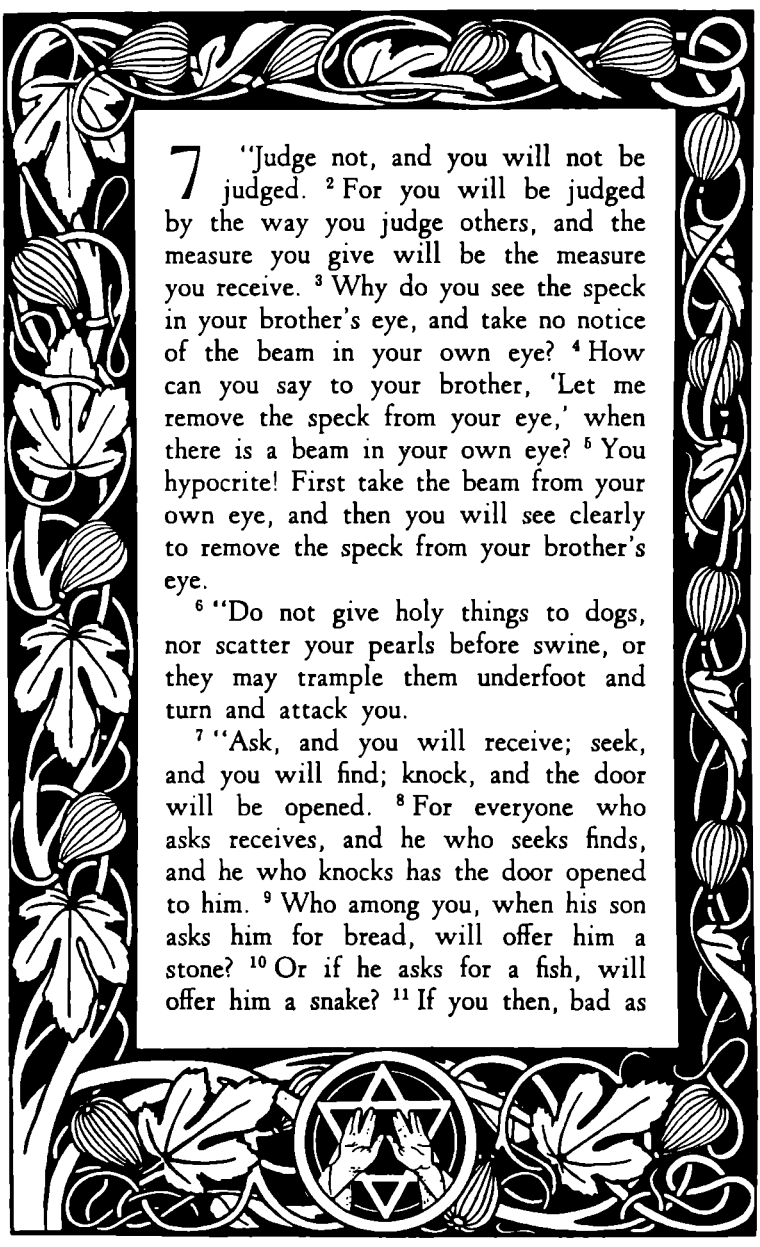
<sup>24</sup> “No one can serve two masters; for either he will hate

the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.

<sup>25</sup> "That is why I tell you, do not be anxious about your life, what you shall eat or what you shall drink; nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> Can any of you by worrying add one cubit to his span of life? <sup>28</sup> Why then are you anxious about clothing? Look how the lilies of the field grow; they neither toil nor spin. <sup>29</sup> Yet I tell you, even Solomon in all his glory was not robed like one of these. <sup>30</sup> And if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will He not much more clothe you, O men of little faith? <sup>31</sup> So don't worry and say, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' <sup>32</sup> The pagans seek all these things; your heavenly Father knows that you need all these things. <sup>33</sup> Seek first His kingdom and righteousness, and all these things shall be yours as well.

<sup>34</sup> "Do not worry about tomorrow, for tomorrow will take care of itself. Every day has trouble enough of its own."


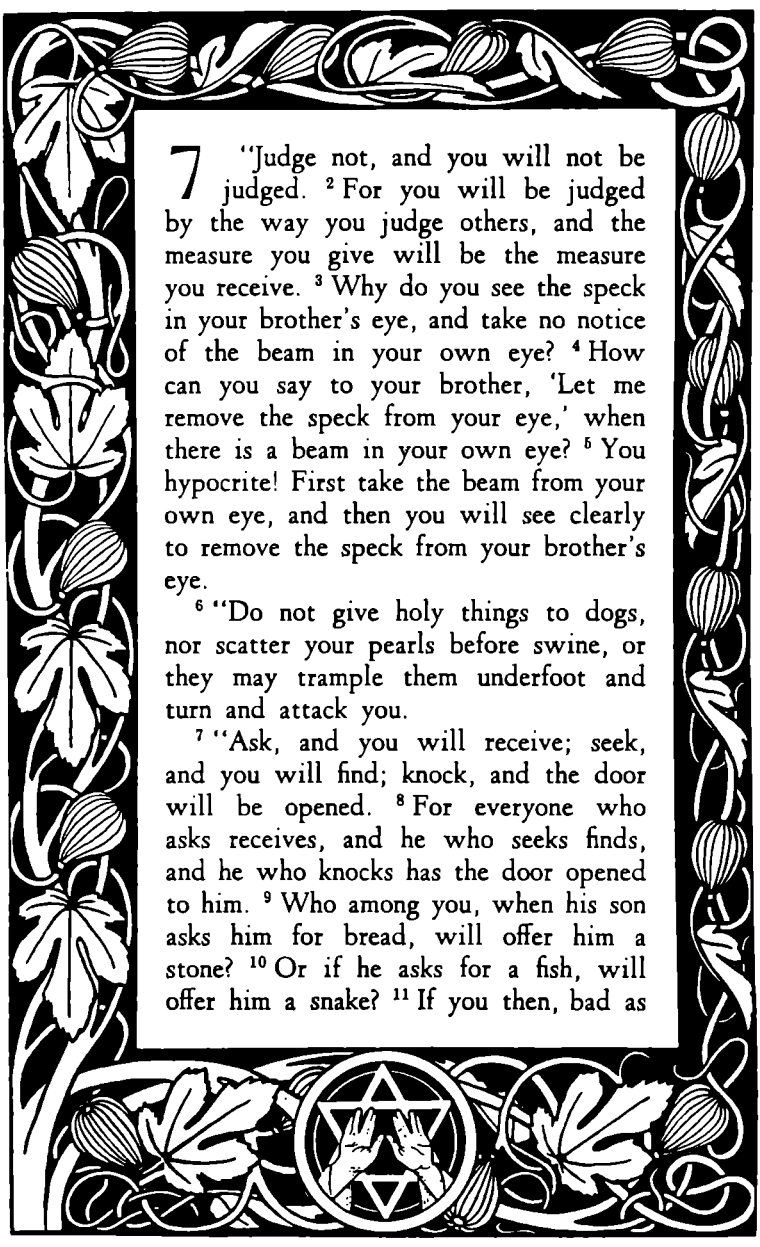




7 "Judge not, and you will not be judged. <sup>2</sup> For you will be judged by the way you judge others, and the measure you give will be the measure you receive. <sup>3</sup> Why do you see the speck in your brother's eye, and take no notice of the beam in your own eye? <sup>4</sup> How can you say to your brother, 'Let me remove the speck from your eye,' when there is a beam in your own eye? <sup>5</sup> You hypocrite! First take the beam from your own eye, and then you will see clearly to remove the speck from your brother's eye.

<sup>6</sup> "Do not give holy things to dogs, nor scatter your pearls before swine, or they may trample them underfoot and turn and attack you.

<sup>7</sup> "Ask, and you will receive; seek, and you will find; knock, and the door will be opened. <sup>8</sup> For everyone who asks receives, and he who seeks finds, and he who knocks has the door opened to him. <sup>9</sup> Who among you, when his son asks him for bread, will offer him a stone? <sup>10</sup> Or if he asks for a fish, will offer him a snake? <sup>11</sup> If you then, bad as





you are, know how to give good gifts to your children, how much more shall your heavenly Father give what is good to those who ask Him? <sup>12</sup> So whatever you wish that men would do to you, do so to them; for this is the Torah and the Prophets.

<sup>13</sup> "Enter by the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who go in that way. <sup>14</sup> But the gate is narrow and the road is hard that leads to life, and those who find it are few.

<sup>15</sup> "Beware of false prophets, who come to you in sheep's clothing but at heart are ravenous wolves. <sup>16</sup> You can tell them by their fruit. Are grapes gathered from thorns, or figs from thistles? <sup>17</sup> So every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup> A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> Thus you can tell them by their fruit.

<sup>21</sup> "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only those who do the will of my Father in heaven. <sup>22</sup> Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and expell demons in your name, and perform many miracles in your name?' <sup>23</sup> And then I shall tell them plainly, 'I have never known you. Go away from me, you who do wrong.'

<sup>24</sup> "Everyone who hears these sayings of mine and carries them out will be like a wise man who built his house on rock. <sup>25</sup> The rain fell, the rivers rose, the winds blew and beat upon that house, but it did not fall, because its foundation was on rock. <sup>26</sup> And everyone who hears these sayings of mine and does not carry them out will be like a foolish man who built his house on sand. <sup>27</sup> The rain fell, the rivers rose, the winds blew and beat against that house, and it collapsed, and it fell with a great crash."

<sup>28</sup> When Jesus finished these words, the people were astonished at His teaching, <sup>29</sup> for He taught them as one who had authority, and not as their scribes.

## MATTHEW 8:1

**8** When Jesus came down from the mountain, great crowds followed Him. <sup>2</sup> And a leper came and fell down before Him and said, "Rabbi, if you will, you can make me clean." <sup>3</sup> Jesus stretched out His hand and touched him and said, "I do will it. Be clean!" At once he was cleansed of his leprosy. <sup>4</sup> And Jesus said to him, "See that you tell nobody, but go and show yourself to the priest, and present the offering Moses commanded, as evidence to them." <sup>a</sup>

<sup>5</sup> As Jesus entered Kfar Nahum, a centurion approached Him <sup>6</sup> and said, "Rabbi, my servant is lying at home paralyzed, suffering terribly." <sup>7</sup> Jesus said to him, "I will come and heal him." <sup>8</sup> But the centurion replied, "Rabbi, I am no fit person to have you come under my roof. Only command it and my servant will be cured. <sup>9</sup> For I am a man under orders, and have soldiers under me. I have only to say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my servant, 'Do this,' and he does it." <sup>10</sup> When Jesus heard this He was astonished, and said to those who were following Him, "I tell you, I have never found faith like this, even in Israel. <sup>11</sup> I tell you, many will come from east and west and sit with Abraham, Isaac, and Jacob in the kingdom of heaven, <sup>12</sup> while the sons of the kingdom will be banished into the darkness outside, where there will be weeping and gnashing of teeth." <sup>13</sup> Then Jesus said to the centurion, "Go, as you have believed so let it be to you." And the servant was healed at that very hour.

<sup>14</sup> Coming into Peter's house, Jesus found Peter's mother-in-law sick with a fever. <sup>15</sup> He took her by the hand and the fever left her, and she got up and served Him. <sup>16</sup> When evening came they brought to Him many who were possessed by unclean spirits, and He expelled the spirits with a word, and healed all who were sick. <sup>17</sup> Thus were fulfilled the words of the Prophet Isaiah,

<sup>a</sup> Leviticus 13:49; 14:2-32

HE TOOK OUR INFIRMITIES, AND BORE OUR DISEASES (Isaiah 53:4). חָלֵינוּ הוּא נָשָׂא, וּמִכְאֲבֵינוּ סָבַל (ישעיה נ"ג, ד').

<sup>18</sup> When Jesus saw the crowds about Him, He gave orders to cross over to the other side. <sup>19</sup> Then a scribe approached Him and said, "Rabbi, I will follow you wherever you go."

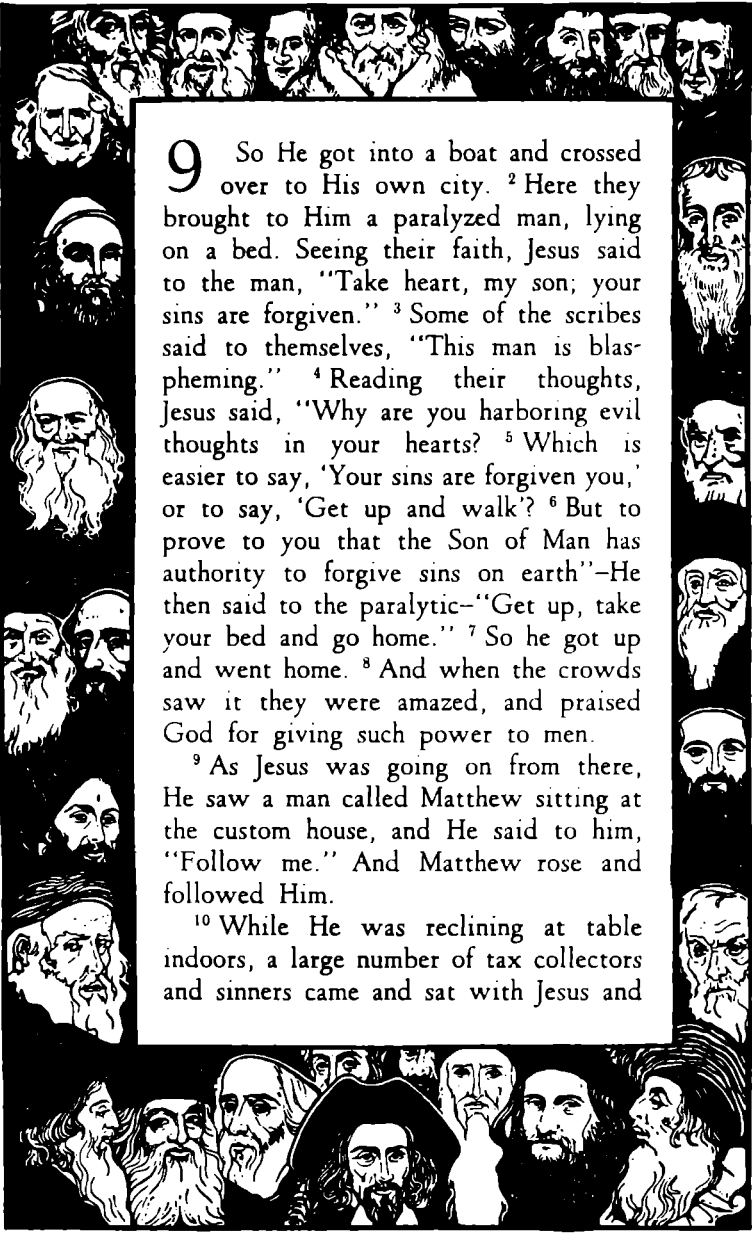
<sup>20</sup> Jesus replied, "Foxes have holes, the birds of the air have nests, but the Son of Man has nowhere to lay His head."

<sup>21</sup> Another of the disciples said to Him, "Rabbi, let me first go and bury my father." <sup>22</sup> Jesus replied, "Follow me, and let the dead bury their own dead."

<sup>23</sup> Then He got into a boat, and His disciples followed Him.

<sup>24</sup> Suddenly a terrific storm sprang up on the sea, so that the ship was swamped by the waves; but He was asleep. <sup>25</sup> And they came and woke Him, crying, "Save us, Rabbi, we are sinking!" <sup>26</sup> He replied, "Why are you afraid, O men of little faith!" Then He rose and rebuked the winds and the sea, and there was a great calm. <sup>27</sup> The men were amazed and said, "What kind of man is this, that even the winds and sea obey Him?"

<sup>28</sup> When Jesus reached the opposite side, in the region of the Gadarenes, He was met by two demoniacs who ran out of the tombs. They were so violent that no one dared pass that way. <sup>29</sup> They shouted, "What do you want with us, Son of God? Have you come here to torture us before our time?" <sup>30</sup> Now at some distance from there a large herd of swine was feeding, <sup>31</sup> and the demons begged Him, "If you are going to drive us out, send us into the herd of swine." <sup>32</sup> He said to them, "Go." So they came out and went into the swine, and the whole herd rushed down the steep bank into the sea, and perished in the water. <sup>33</sup> The herdsmen fled to the town and told the people everything, including what had happened to the possessed men, <sup>34</sup> whereupon the whole town came out to meet Jesus. And when they saw Him, they begged Him to leave their territory.



9 So He got into a boat and crossed over to His own city. <sup>2</sup> Here they brought to Him a paralyzed man, lying on a bed. Seeing their faith, Jesus said to the man, "Take heart, my son; your sins are forgiven." <sup>3</sup> Some of the scribes said to themselves, "This man is blaspheming." <sup>4</sup> Reading their thoughts, Jesus said, "Why are you harboring evil thoughts in your hearts? <sup>5</sup> Which is easier to say, 'Your sins are forgiven you,' or to say, 'Get up and walk?' <sup>6</sup> But to prove to you that the Son of Man has authority to forgive sins on earth"—He then said to the paralytic—"Get up, take your bed and go home." <sup>7</sup> So he got up and went home. <sup>8</sup> And when the crowds saw it they were amazed, and praised God for giving such power to men.

<sup>9</sup> As Jesus was going on from there, He saw a man called Matthew sitting at the custom house, and He said to him, "Follow me." And Matthew rose and followed Him.

<sup>10</sup> While He was reclining at table indoors, a large number of tax collectors and sinners came and sat with Jesus and

His disciples. <sup>11</sup> Now when the Pharisees saw this, they said to His disciples, "Why does your Rabbi eat with tax collectors and sinners?" <sup>12</sup> Jesus overheard this and replied, "Those who are well do not need a physician, but those who are sick. <sup>13</sup> Go and learn the meaning of this,

I DESIRE MERCY AND NOT SACRIFICE (Hosea 6:6). חֶסֶד חֲפָצְתִּי וְלֹא זֶבַח (הושע 6:6).

For I came not to call the righteous, but sinners."

<sup>14</sup> Then the disciples of Johanan came and asked Jesus, "Why do we and the Pharisees fast, but your disciples do not fast?"

<sup>15</sup> Jesus replied, "Can the wedding guests mourn while the bridegroom is with them? The time will come when the bridegroom will be taken away from them, and then they will fast. <sup>16</sup> Nobody sews a patch of unshrunk cloth on an old garment, for the patch tears away from the garment, and leaves a bigger hole. <sup>17</sup> Nor does anyone pour new wine into old wineskins, otherwise the skins split, the wine is spilled, and the skins are ruined. But new wine is put into new skins, and both are preserved."

<sup>18</sup> While He was thus speaking, a synagogue official<sup>a</sup> came in and, bowing low, said, "My daughter has just died; but come and put your hand on her, and she will live." <sup>19</sup> So Jesus rose and followed him, accompanied by His disciples.

<sup>20</sup> Now a woman who had been suffering from a hemorrhage for twelve years came up behind Him and touched the fringes<sup>b</sup> of His robe; <sup>21</sup> for she said to herself, "If I can only touch His robe, I shall be healed." <sup>22</sup> Jesus turned, and seeing her He said, "Take courage, my daughter! Your faith has healed you." And the woman was restored to health from that moment.

<sup>23</sup> When Jesus reached the synagogue official's house, and saw the flute players, and the crowd making a disturbance,

<sup>a</sup> So in Mark 5:22; Luke 8:49

<sup>b</sup> FRINGES, called in Hebrew tzitzith צִיצִית, were attached to the corner of an outer garment, in accordance with Numbers 15:37-41; Deuteronomy 22:12.

## MATTHEW 9:24

<sup>24</sup> He said, "Leave the room, for the girl is not dead but sleeping;" and they laughed at Him. <sup>25</sup> But when the crowd had been put outside, Jesus went in and took her by the hand, and the girl got up. <sup>26</sup> And the news of this spread through all that district.

<sup>27</sup> As Jesus was going on from there, two blind men followed Him crying, "Have pity on us, ben David!" <sup>28</sup> And when He had gone indoors, they came to Him. Jesus asked, "Do you believe that I can do this?" They replied, "Yes, Rabbi." <sup>29</sup> Then He touched their eyes and said, "It shall be according to your faith." <sup>30</sup> And their eyes were opened. Jesus warned them strictly, "See that no one knows about this." <sup>31</sup> But they went out and spread the news about Him in all that district.

<sup>32</sup> Just as they were going out, a dumb demoniac was brought to Him, <sup>33</sup> and when the demon had been expelled, the dumb man was able to talk. The crowds exclaimed in astonishment, "Never was anything like this seen in Israel!" <sup>34</sup> But the Pharisees said, "It is by the power of the prince of demons that He casts out demons."

<sup>35</sup> Then Jesus went about all the towns and villages, teaching in their synagogues and proclaiming the Good News of the kingdom, and healing every disease and infirmity. <sup>36</sup> When He saw the crowds, He was moved with pity for them, because they were bewildered and scattered, like sheep without a shepherd. <sup>37</sup> Then He said to His disciples, "The harvest is abundant, but the reapers are few. <sup>38</sup> Pray the Lord of the harvest to send out reapers into His fields."



**10** Then He called to Him His twelve disciples and gave them authority to cast out unclean spirits, and also to heal every kind of disease and infirmity.

<sup>2</sup> Now these are the names of the twelve apostles: Simon who is called Peter, and his brother Andrew; Jacob ben Zabdai, and his brother Johanan; <sup>3</sup> Philip and Bar Talmi; Thomas and Matthew the tax collector, Jacob ben Halfai, and Thadai; <sup>4</sup> Simon the Zealot, and Judah Ish-Kerioth, who betrayed Him.

<sup>5</sup> These twelve Jesus sent out, after giving them these instructions: "Do not go to the pagans, nor to any Samaritan city, <sup>6</sup> but go instead to the lost sheep of the House of Israel. <sup>7</sup> As you go, preach and say, 'The kingdom of heaven is at hand.' <sup>8</sup> Heal the sick, raise the dead, cleanse lepers, cast out demons. Give without payment, just as you received without payment. <sup>9</sup> Do not provide yourselves with gold, silver, nor copper in your purse, <sup>10</sup> and do not take a bag for the road, nor two coats, nor shoes, nor a staff; for the workman deserves his keep. <sup>11</sup> Whatever town or village you enter, inquire who is a deserving person, and stay with him until you leave. <sup>12</sup> When you enter the house, greet it. <sup>13</sup> And if the house deserves it, let your peace rest upon it; if not, let your peace return to you. <sup>14</sup> And whoever refuses to receive you or listen to your message, shake off the dust from your feet as you leave that house or town. <sup>15</sup> I assure you, the land of Sodom and Gomorrah will fare better on the day of judgment than that town.

<sup>16</sup> "See, I send you out as sheep among wolves, so be wise as serpents and harmless as doves. <sup>17</sup> But be on your guard against men, for they will turn you over to the Sanhedrin,<sup>a</sup> and flog you in their synagogues, <sup>18</sup> and you will be brought before governors and kings on my account, as a witness to

<sup>a</sup> The SANHEDRIN, which had its seat in Jerusalem, was the supreme council and highest ecclesiastical and judicial court among the Jews. It was composed of 71 members, presided over by the High Priest.

There were also smaller Sanhedrins which met in the local synagogues, consisting of 23 men. Their function was, in the main, disciplinary.

## MATTHEW 10:19

them and the nations. <sup>19</sup> Whenever they betray you, do not worry about how to speak or what to say; for you will be told what you are to say at the very moment; <sup>20</sup> for it is not you who will speak, but the Spirit of your Father who will speak for you.

<sup>21</sup> "Brother will betray brother to death, and the father his child, and children will turn against parents and send them to death. <sup>22</sup> You will be hated by everyone on account of my name, but he who bears up to the end will be saved. <sup>23</sup> Whenever they persecute you in one town, escape to the next. For I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

<sup>24</sup> "A pupil is not superior to his teacher, nor a servant to his master. <sup>25</sup> It is enough for the pupil to be like his teacher, and the servant like his master. If they have called the master of the house Baal-zebub, how much more will they slander the members of his household? <sup>26</sup> So do not be afraid of them, for nothing is covered up that will not be revealed, nor hidden that will not be made known. <sup>27</sup> What I tell you in the dark, speak in broad daylight; and what is whispered in your ear, proclaim from the housetops.

<sup>28</sup> "Have no fear of those who kill the body, but cannot kill the soul; fear him instead who can destroy both soul and body in Gehenna. <sup>29</sup> Are not two sparrows sold for a penny? Yet not one of them falls to the ground against your Father's will. <sup>30</sup> As for yourself, the very hairs on your head are all numbered. <sup>31</sup> So have no fear, you are more valuable than many sparrows. <sup>32</sup> Everyone who acknowledges me before men, I also will acknowledge before my Father in heaven. <sup>33</sup> But whoever disowns me before men, I also will disown before my Father in heaven.

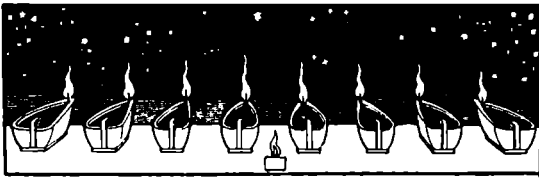
<sup>34</sup> "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. <sup>35</sup> For I have come to turn a son against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;



<sup>36</sup> a man's enemies will be those of his own household. <sup>a</sup>  
<sup>37</sup> He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; <sup>38</sup> and he who does not take his cross and follow me is not worthy of me. <sup>39</sup> He who finds his life will lose it, and he who loses his life for my sake will find it.

<sup>40</sup> "Whoever receives you receives me, and whoever receives me receives Him who sent me. <sup>41</sup> Whoever receives a prophet because he is a prophet will receive a prophet's reward, and whoever receives a good man because he is a good man will receive a good man's reward. <sup>42</sup> And whoever gives one of these little ones even so much as a cup of cold water because he is a disciple, I assure you, he shall not lose his reward."

<sup>a</sup> Micah 7:6



**11** When Jesus had finished instructing His twelve disciples, He went on from there to teach and preach in their various cities.

<sup>2</sup> Now when Johanan heard in prison what the Messiah was doing, <sup>3</sup> he sent his disciples to ask Him, "Are you the One who is to come, or are we to expect someone else?" <sup>4</sup> Jesus answered, "Go and tell Johanan what you hear and see; <sup>5</sup> the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the Good News proclaimed to them. <sup>6</sup> And blessed is he who does not take offense at my claims."

<sup>7</sup> As they were leaving, Jesus began to speak to the people about Johanan: "What did you go out into the wilderness to look at? A reed swaying in the wind? <sup>8</sup> What did you go out to see? A man dressed in fine clothes? Those who wear fine clothes are to be found in kings' palaces. <sup>9</sup> What then did you go out for? To see a prophet? Yes, I tell you, and much more than a prophet.

<sup>10</sup> This is he of whom it is written,

SEE, I WILL SEND MY MESSENGER וְהִנֵּי שְׁלֵחַ מַלְאכִי לְפָנָיִךְ, וְיִפְתָּרָה  
BEFORE YOU, TO PREPARE THE דְרָכָי לְפָנֶיךָ (מַלְאכִי ג' א').  
WAY BEFORE YOU (*Malachi* 3:1).

<sup>11</sup> I assure you, among those born of women none has appeared greater than Johanan the Baptist; and yet the least important in the kingdom of heaven is greater than he. <sup>12</sup> From the time of Johanan the Baptist until now the kingdom of heaven has been suffering violence, and the violent have been seizing it by force. <sup>13</sup> For all the Prophets and the Torah prophesied until Johanan; <sup>14</sup> and if you are willing to accept it, he is the Elijah<sup>a</sup> who is to come. <sup>15</sup> He who has ears to hear, let him hear.

<sup>16</sup> "To what shall I compare the present generation? It is like children sitting in the market place calling to their playmates,

<sup>17</sup> 'We have played the flute for you,  
And you did not dance.  
We lamented,  
And you did not beat your breasts.'

<sup>18</sup> For Johanan came neither eating nor drinking, and they say, 'He has a devil.' <sup>19</sup> The Son of Man came eating and drinking, and they say, 'Here is a glutton and a wine-drinker, a friend of tax collectors and sinners!' But wisdom is vindicated by her actions."

<sup>20</sup> Then He began to reproach the cities in which His many mighty works had been done, because they did not repent.

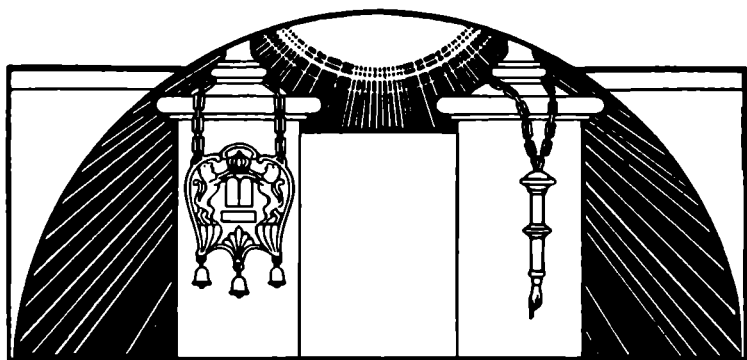
<sup>21</sup> "Alas for you, Korazin!" Alas for you, Beth Tsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would long since have repented in sackcloth and ashes. <sup>22</sup> But I tell you, Tyre and Sidon will fare better on the day of judgment than you will. <sup>23</sup> And you, Kfar Nahum, are you to be exalted to heaven? You will go down to Sheol! For if the mighty works had been done in

<sup>a</sup> Malachi 3:23

## MATTHEW 11:24

Sodom which were done in you, it would have survived until now. <sup>24</sup> But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you."

<sup>25</sup> At this time Jesus said, "I thank Thee, Father, Lord of heaven and earth, for hiding these things from the wise and learned, and for revealing them to children. <sup>26</sup> Yes, Father, such was Thy gracious will. <sup>27</sup> Everything has been entrusted to me by my Father, and no one knows the Son except the Father, nor does anyone know the Father except the Son, and he to whom the Son chooses to reveal Him. <sup>28</sup> Come to me, all who are weary and overburdened, and I will give you rest. <sup>29</sup> Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light."



**12** About this time Jesus walked on the Sabbath through the grain fields. His disciples were hungry and began to pluck ears of wheat and eat them. <sup>2</sup> But when the Pharisees saw it, they said to Him, "Look, your disciples are doing what is forbidden on the Sabbath." <sup>3</sup> Jesus replied, "Have you never read what David did when he and his men were hungry? <sup>4</sup> How he went into the House of God and ate the bread of the Presence,<sup>a</sup> which neither he nor his men were permitted to eat, but was for the priests alone? <sup>5</sup> Or have you not read in the Torah that on the Sabbath the priests in the Temple break the Sabbath without incurring guilt?<sup>b</sup> <sup>6</sup> I tell you, something greater than the Temple is here. <sup>7</sup> And if you knew what the saying means,

חֶסֶד חָפְצָתִי וְלֹא זֶבַח (הוֹשֵׁעַ) I DESIRE MERCY AND NOT SACRIFICE (Hosea 6:6),

וְרִי, רַחֵם, you would not have condemned the innocent. <sup>8</sup> For the Son of Man is lord of the Sabbath."

<sup>9</sup> On leaving there He went into their synagogue, <sup>10</sup> where there was a man with a paralyzed hand. "Is it right to heal on the Sabbath?" they asked Him, hoping to bring a charge against Him. <sup>11</sup> He said to them, "Who among you, if he has

<sup>a</sup> BREAD OF THE PRESENCE לחם הפנים 1 Samuel 21:1-6

<sup>b</sup> Numbers 28:9-10

one sheep which falls into a pit on the Sabbath, will not take hold of it and lift it out? <sup>12</sup> How much more valuable is a man than a sheep! It is therefore permitted to do good on the Sabbath." <sup>13</sup> Then He said to the man, "Stretch out your hand." He stretched it out, and it was restored as sound as the other. <sup>14</sup> Then the Pharisees went out and plotted against Him, how best to destroy Him.

<sup>15</sup> Jesus, knowing of this, left there. Many followed Him, and He healed them all, <sup>16</sup> with the strict warning that they should not make Him known, <sup>17</sup> in fulfillment of what was said by the Prophet Isaiah,

<sup>18</sup> HERE IS MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL DELIGHTS. I WILL PUT UPON HIM MY SPIRIT, AND HE WILL DECLARE JUDGMENT TO THE NATIONS. <sup>19</sup> HE WILL NOT QUARREL OR MAKE AN OUTCRY; NOR WILL HIS VOICE BE HEARD IN THE STREETS. <sup>20</sup> A BROKEN REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT, TILL HE BRINGS JUSTICE TO VICTORY. <sup>21</sup> AND IN HIS NAME SHALL THE NATIONS HOPE (Isaiah 42:1-4).

הֵן עַבְדִּי, בְּחַרְתִּי בּוֹ; יְדִידִי רָצָתָה  
נַפְשִׁי. נָתַתִּי רוּחִי עָלָיו, מִשְׁפָּט  
לְגוֹיִם יוֹצִיא. לֹא יִצְעַק וְלֹא יִשָּׂא;  
וְלֹא-יִשְׁמַע בְּחוּץ קוֹלוֹ. קִנְהָ רָצוֹן  
לֹא יִשְׁבוֹר, וּפְשָׁתָהּ כִּהְיָ לֹא-  
יִכְבְּהָ, עַד-יוֹצִיא לְנִצָּר מִשְׁפָּט.  
וְלִשְׁמוֹ גּוֹיִם יִתְחַלּוּ (יִשְׁעִיה מ"ב,  
א'-ד').

<sup>22</sup> Then a blind and dumb demoniac was brought to Jesus and He healed him, so that the dumb man could both speak and see. <sup>23</sup> And the crowds were amazed and said, "Can this be the Son of David?" <sup>24</sup> But when the Pharisees heard it they said, "This man drives out demons only by Baal-zebul, the prince of the demons. <sup>25</sup> Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself comes to ruin, and no city or household divided against itself can stand. <sup>26</sup> If then Satan is driving out Satan, he is divided

against himself. How then can his kingdom stand? <sup>27</sup> And if I drive out demons by the help of Baal-zebub, by whom do your sons drive them out? So they shall be your judges. <sup>28</sup> But if I drive out demons by the Spirit of God, then the kingdom of God has come to you. <sup>29</sup> How can anyone enter the house of a strong man and carry off his possessions, unless he first binds the strong man? After that he can plunder his house.

<sup>30</sup> "He who is not with me is against me, and he who does not gather with me scatters. <sup>31</sup> This is why I tell you, every sin and slander will be forgiven men, but slander against the Holy Spirit will not be forgiven. <sup>32</sup> Whoever speaks against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this world or in the world to come. <sup>33</sup> Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit.

<sup>34</sup> "You brood of vipers, how can you speak good when you are bad? For out of the fullness of the heart the mouth speaks. <sup>35</sup> The good man out of his good treasure brings forth good, and the evil man out of his evil treasure brings forth evil. <sup>36</sup> I tell you, men will be called to account on the day of judgment for every idle remark they make, <sup>37</sup> for it is your words that will justify you, and your words that will condemn you."

<sup>38</sup> Then some of the scribes and Pharisees said, "Rabbi, we should like to see a sign from you." <sup>39</sup> Jesus replied, "It is a wicked and unfaithful generation that asks for a sign, but no sign will be given to it except the sign of the Prophet Jonah. <sup>40</sup> For as Jonah was three days and three nights in the belly of the whale,<sup>a</sup> so shall the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will rise up at the Judgment with this generation and condemn it; for they repented at the preaching of Jonah, and here is something greater than Jonah! <sup>42</sup> The Queen of the South will

<sup>a</sup> *Jonah* 1:17

## MATTHEW 12:43

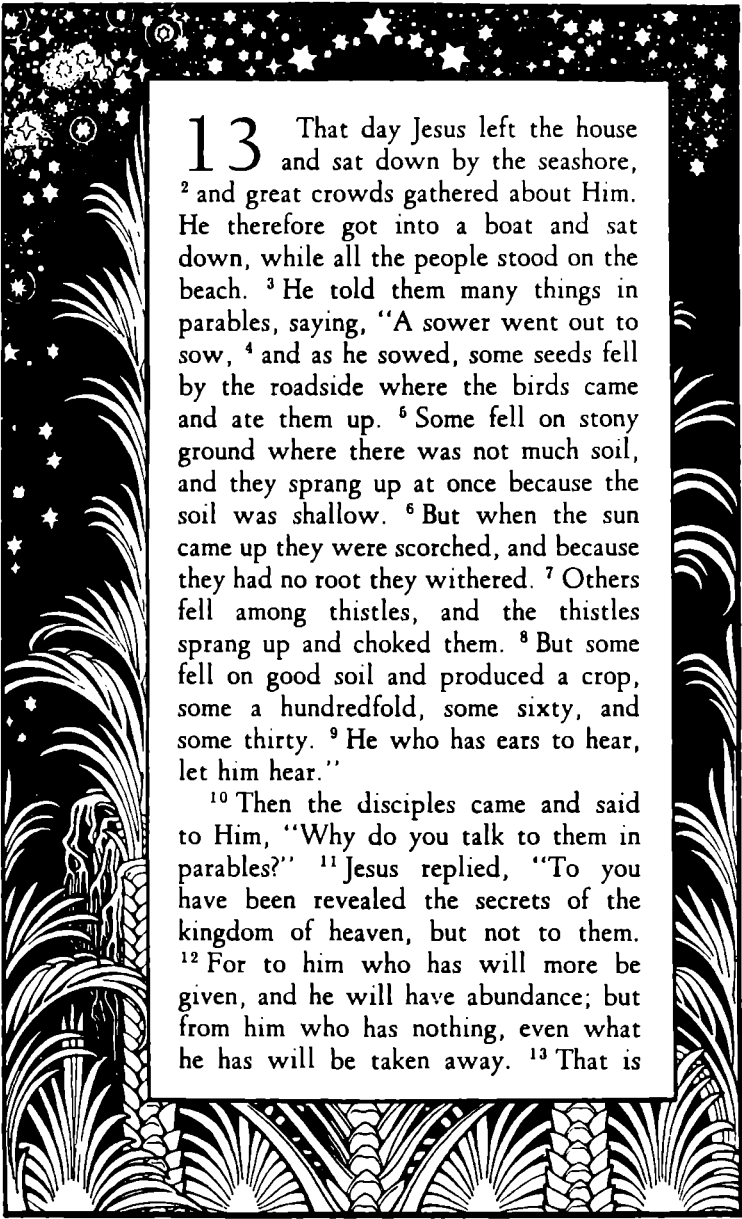
rise up at the Judgment with this generation and condemn it; for she came from the ends of the earth to listen to the wisdom of Solomon,\* and here is something greater than Solomon!

<sup>43</sup> "When an unclean spirit has gone out of a man, it wanders through waterless places looking for rest, but cannot find it. <sup>44</sup> Then it says, 'I will go back to the house I left.' When it arrives it finds it empty, swept, and all in order. <sup>45</sup> Then it goes and collects seven other spirits more wicked than itself, and they all go in and settle there, with the result that the man's condition is worse than at the beginning. So will it be with this evil generation."

<sup>46</sup> While He was still talking to the people, His mother and His brothers stood outside, wishing to speak to Him. <sup>47</sup> Somebody said to Him, "Your mother and your brothers are standing outside, and wish to speak to you." <sup>48</sup> He said to the man, "Who is my mother, and who are my brothers?" <sup>49</sup> And pointing to His disciples He said, "Here are my mother and my brothers!" <sup>50</sup> For whoever does the will of my Father in heaven is my brother and sister and mother."

\* I Kings 10:1; II Chronicles 9:1





13 That day Jesus left the house and sat down by the seashore,<sup>2</sup> and great crowds gathered about Him. He therefore got into a boat and sat down, while all the people stood on the beach.<sup>3</sup> He told them many things in parables, saying, "A sower went out to sow,<sup>4</sup> and as he sowed, some seeds fell by the roadside where the birds came and ate them up.<sup>5</sup> Some fell on stony ground where there was not much soil, and they sprang up at once because the soil was shallow.<sup>6</sup> But when the sun came up they were scorched, and because they had no root they withered.<sup>7</sup> Others fell among thistles, and the thistles sprang up and choked them.<sup>8</sup> But some fell on good soil and produced a crop, some a hundredfold, some sixty, and some thirty.<sup>9</sup> He who has ears to hear, let him hear."

<sup>10</sup> Then the disciples came and said to Him, "Why do you talk to them in parables?"<sup>11</sup> Jesus replied, "To you have been revealed the secrets of the kingdom of heaven, but not to them.<sup>12</sup> For to him who has will more be given, and he will have abundance; but from him who has nothing, even what he has will be taken away.<sup>13</sup> That is

## MATTHEW 13:14

why I speak to them in parables, because they have eyes but do not see; they have ears but do not hear or understand. <sup>14</sup> In them is fulfilled the prophecy of Isaiah,

YOU WILL HEAR AND HEAR, AND NOT UNDERSTAND; YOU WILL LOOK AND LOOK, AND NOT SEE. <sup>15</sup> FOR THE HEART OF THIS PEOPLE HAS GROWN DULL, AND THEIR EARS ARE HARD OF HEARING, AND THEY HAVE SHUT THEIR EYES; LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART, AND TURN FOR ME TO HEAL THEM (Isaiah 6:9,10).

שָׁמְעוּ וְשָׁמְעוּ וְאֵלֶּיךָ לֹא יָבִיאוּ; וְרָאוּ וְרָאוּ וְלֹא יֵרְאוּ;

וְאֵלֶיךָ לֹא יִשְׁמְעוּ. הָשִׁמְן לִבֵּיהֶם הָיָה,

וְאָזְנוֹתֵיהֶם הִכְבִּידוּ, וְעֵינֵיהֶם הִשְׁעָה; פֶּן־

יֵרְאוּ בְּעֵינֵיהֶם, וּבְאָזְנוֹתֵיהֶם יִשְׁמְעוּ; וְלִבָּם

יִבִּין, וְשָׁב וְרָפָא לוֹ (ישעיה ו' ,

ט', י').

<sup>16</sup> But blessed are your eyes, for they see, and your ears, for they hear. <sup>17</sup> Indeed I tell you, many prophets and righteous men have longed to see what you see, and have not seen it, and to hear what you hear, and have not heard it.

<sup>18</sup> "Now listen to the parable of the sower. <sup>19</sup> When anyone hears the message of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed sown by the roadside.

<sup>20</sup> And what was sown on stony ground means the man who hears the message and at once accepts it with joy; <sup>21</sup> but it has no root in him, and lasts only a little while. When trouble or persecution comes because of the message, he gives it up at once. <sup>22</sup> And what was sown among thistles means the man who hears the message, but the cares of this world and the lure of riches choke the message, and he becomes unfruitful. <sup>23</sup> But what was sown on good soil means the man who hears the message and understands it. He indeed bears fruit, some a hundredfold, some sixty, some thirty."

<sup>24</sup> Then He told them another parable, "The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup> But

when everyone was asleep, his enemy came and sowed weeds among the wheat, and went away. <sup>26</sup> When the wheat came up and ripened, the weeds appeared also. <sup>27</sup> Then the servants of the owner came and said, 'Sir, did you not sow good seed in your field? Where then do these weeds come from?' <sup>28</sup> He told them, 'Some enemy has done this.' The servants said, 'Do you want us then to go and pull them up?' <sup>29</sup> He replied, 'No, for if you pull out the weeds, you may uproot the wheat as well. <sup>30</sup> Let both grow together until harvest, and at harvest time I shall tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.'"

<sup>31</sup> He told them another parable, "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field. <sup>32</sup> It is the smallest of all seeds, but when it has grown it is bigger than all plants and becomes a tree, so that the birds come and nest in its branches."

<sup>33</sup> He told them another parable, "The kingdom of heaven is like yeast which a woman took and hid in a bushel of flour until the whole was leavened."

<sup>34</sup> All these things Jesus spoke to the people in parables, and without a parable He did not speak to them, <sup>35</sup> to fulfill what was spoken by the prophet,

I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS CONCEALED SINCE CREATION (Psalm 78:2).  
אֶפְתָּחַהּ בְּמִשְׁלָּל פִּי; אֲבִיעָה חֲדָוִת מִי־קִדְרִים (תהלים ע"ח, ב').

<sup>36</sup> When Jesus had dismissed the people and had gone indoors, His disciples approached Him and said, "Explain to us the parable of the weeds in the field." <sup>37</sup> He replied, "The sower of the good seed is the Son of Man. <sup>38</sup> The field is the world. The good seed are the children of the kingdom. The weeds are the children of evil, <sup>39</sup> and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are the angels. <sup>40</sup> Just as the weeds were gathered up and burned, so it will be at the close of the age.

## MATTHEW 13:41

<sup>41</sup> The Son of Man will send out His angels, and they will gather out of His kingdom all that corrupts, and those who live in iniquity, <sup>42</sup> and cast them into the fiery furnace, where there will be weeping and gnashing of teeth. <sup>43</sup> Then the righteous will shine out like the sun in the kingdom of their Father. Let him who has ears to hear, hear.

<sup>44</sup> "The kingdom of heaven is like a treasure buried in a field, which a man found and covered up. Overjoyed he sells everything he has and buys that field.

<sup>45</sup> "Again, the kingdom of heaven is like a merchant searching for fine pearls. <sup>46</sup> Finding one of great value, he goes and sells all he has and buys it.

<sup>47</sup> "Again, the kingdom of heaven is like a net which was thrown into the sea, and caught fish of every kind. <sup>48</sup> When it was full, they hauled it up on the beach and sat down and sorted the good fish into baskets, but threw away the bad. <sup>49</sup> So it will be at the close of the age. The angels will go out and separate the wicked from the righteous, <sup>50</sup> and cast them into the fiery furnace, where there will be weeping and gnashing of teeth."

<sup>51</sup> "Do you understand all this?" He asked. "Yes," they replied. <sup>52</sup> Then He said to them, "Remember, every scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out from his storehouse things new and old."

<sup>53</sup> When Jesus had finished these parables, He left there, <sup>54</sup> and came to His own part of the country where He taught the people in their synagogue. They were astonished and said, "Where did He get this wisdom and these powers? <sup>55</sup> Is He not the carpenter's son? Is not His mother's name Miriam, and His brothers Jacob, Joseph, Simon, and Judah? <sup>56</sup> And are not all His sisters with us? Where then did He get all this?" <sup>57</sup> And they were offended with Him. But Jesus said to them, "A prophet is not without honor except in his own country and in His own house." <sup>58</sup> He did not perform many miracles there because of their lack of faith.



**14** About that time Herod the tetrarch heard of the fame of Jesus, <sup>2</sup> and said to his servants, "This must be Johanan the Baptist, who has risen from the dead. That is why these mighty powers are at work in him." <sup>3</sup> For Herod had arrested Johanan and bound and put him in prison, on account of Herodias, the wife of his brother Philip. <sup>4</sup> For Johanan had said to him, "It is not right for you to be living with her." <sup>5</sup> Herod wanted to put him to death, but was afraid of the people because they regarded Johanan as a prophet. <sup>6</sup> But during Herod's birthday celebration, Herodias' daughter danced before his guests, and so pleased Herod <sup>7</sup> that he promised with an oath to give her whatever she might ask. <sup>8</sup> Prompted by her mother, she said, "Give me the head of Johanan the Baptist here on a platter." <sup>9</sup> At this the king was sorry, but because of his oath and the presence of his guests he ordered it to be given her, <sup>10</sup> and sent and had Johanan beheaded in prison, <sup>11</sup> and his head was brought on a platter and given to the girl, who took it to her mother. <sup>12</sup> Johanan's disciples came and took his body and buried it, and then went and reported it to Jesus.

<sup>13</sup> When Jesus heard it, He withdrew by ship to a deserted place where He could be alone. But when the people heard it, they followed Him on foot from the towns. <sup>14</sup> Disembarking He saw a great crowd, and was moved with compassion for them, and healed the sick among them. <sup>15</sup> When evening fell, His disciples came to Him and said, "This is a desolate place, and it is already late. Dismiss the people so that they can go into the villages and buy food for themselves." <sup>16</sup> Jesus said, "There is no need for them to go; you give them something to eat." <sup>17</sup> They said, "All we have here is five loaves and two fish." <sup>18</sup> He said, "Bring them to me." <sup>19</sup> Then He told

## MATTHEW 14:20

the people to sit down on the grass, and taking the five loaves and the two fish He looked up to heaven and gave thanks, broke the loaves and handed them to His disciples, who gave them to the people. <sup>20</sup> Everyone ate and was satisfied; and they took up twelve baskets full of the pieces left over. <sup>21</sup> Those who ate numbered about five thousand men, besides women and children.

<sup>22</sup> Then He made the disciples get into their boat and precede Him to the other side, while He dismissed the people. <sup>23</sup> And when He had done this, He went up the mountain by Himself to pray. Night came on, and He was there alone. <sup>24</sup> By now the boat was some distance from shore, lashed by the waves, for the wind was against them. <sup>25</sup> Towards daybreak He went out to them, walking on the sea. <sup>26</sup> When the disciples saw Him walking on the sea, they were terrified. "It is a ghost!" they said, and screamed with fear. <sup>27</sup> At once Jesus spoke to them, "Courage! It is I, do not be afraid!"

<sup>28</sup> Peter answered Him, "Rabbi, if it is you, bid me come to you on the water." <sup>29</sup> He said, "Come!" So Peter got out of the boat and walked on the water and came to Jesus. <sup>30</sup> But when he felt the wind he was afraid, and beginning to sink cried out, "Save me, Rabbi!" <sup>31</sup> Jesus immediately stretched out His hand and caught hold of him and said, "O you of little faith! Why did you doubt?" <sup>32</sup> After they got into the boat, the wind ceased. <sup>33</sup> And the men in the boat fell down before Him and said, "Truly you are the Son of God!"

<sup>34</sup> When they had crossed over, they put ashore at Gennesaret, <sup>35</sup> and when the people of the place recognized Him, they sent word all around the countryside, and brought to Him all who were sick, and begged Him to let them touch only the fringes<sup>a</sup> of His robe, and all who touched them were made well.

<sup>a</sup> See chapter 9:20



**15** Then Pharisees and scribes came to Jesus from Jerusalem and inquired, <sup>2</sup> "Why do your disciples break the tradition of the elders, for they do not wash their hands when they eat?"<sup>a</sup> <sup>3</sup> Jesus answered them, "Why do you break the commandment of God for the sake of your tradition?"  
<sup>4</sup> For God commanded,

HONOR YOUR FATHER AND MOTHER,  
 AND HE WHO CURSES FATHER OR  
 MOTHER SHALL SURELY DIE (*Exodus*  
 20:12; 21:17).

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ, וּמַקְלֵל  
 אָבִיו וְאִמּוֹ מוֹת יוּמָת (שְׁמוֹת כ'),  
 י"ב; כ"א, י"ז.

<sup>5</sup> But you say, 'Whoever tells his father or mother, Everything I have that might be used in helping you is dedicated to God, he is therefore no longer bound to honor his father or mother.'

<sup>6</sup> And so you have nullified what God has said for the sake of your tradition. <sup>7</sup> You hypocrites! Isaiah did well to prophesy of you,

<sup>a</sup> Ritual HAND WASHING נְטִילַת יָדִים before meals was not an Old Testament requirement; for some time its obligation was a matter of controversy between the Pharisaic schools (*Hullin* 105a, b). Its great champions were Pharisees of the school of Shammai, who ultimately enforced their views upon the Sanhedrin with great violence. Its omission, the rabbis claimed, would lead to temporal destruction (*Sotah* 4b), or at least to poverty (*Shabbath* 62b). Bread eaten with unwashed hands was considered as filth (*Sotah* 4b).

## MATTHEW 15:8

<sup>8</sup> THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR FROM ME. <sup>9</sup> THEIR WORSHIP OF ME IS EMPTY, FOR THEY TEACH BUT THE PRECEPTS OF MEN (Isaiah 29:13).

הָעָם הַזֶּה בִּשְׂפָתָיו כְּבוֹדִי, וְלִבּוֹ רָחֵק מִמֶּנִּי. וְתִהְיֶה יְרֵאָתָם אֵתִי, מִצִּוֹת אָנָשִׁים מְלֻמָּדִים (ישעיה כ"ט, י"ג).

<sup>10</sup> Then Jesus called the people to Him and said, "Listen and understand. <sup>11</sup> It is not what goes into a man's mouth that makes him unclean, but what comes out of his mouth that makes him unclean." <sup>12</sup> Then the disciples came and said to Him, "Do you know that the Pharisees were offended at what you said?" <sup>13</sup> Jesus replied, "Every plant that my heavenly Father did not plant will be uprooted. <sup>14</sup> Let them alone. They are blind guides, and when a blind man leads a blind man, both will fall into the ditch." <sup>15</sup> Peter said to Him, "Explain this parable to us." <sup>16</sup> Jesus replied, "Are you still without understanding? <sup>17</sup> Do you not see that whatever goes into the mouth passes into the stomach, and is afterwards expelled? <sup>18</sup> But what comes out of the mouth comes from the heart, and this defiles a man. <sup>19</sup> For out of the heart come evil thoughts, murder, adultery, immorality, theft, perjury, slander. <sup>20</sup> These are the things which defile a man, but eating with unwashed hands does not defile a man."

<sup>21</sup> Leaving that place, Jesus withdrew into the region of Tyre and Sidon. <sup>22</sup> And a Canaanite woman from those parts came out crying, "Rabbi, ben David, have pity on me; my daughter is tormented by a demon." <sup>23</sup> But He did not answer her a word. His disciples came and urged Him, "Send her away, for she keeps crying after us." <sup>24</sup> He replied, "I have been sent only to the lost sheep of the House of Israel." <sup>25</sup> Then she came and fell down before Him and said, "Rabbi, help me!" <sup>26</sup> He answered, "It is not right to take the children's bread and throw it to the dogs." <sup>27</sup> She said, "True, Rabbi, yet even the dogs eat the scraps that fall from their master's table." <sup>28</sup> Jesus replied, "O woman, great is your



faith! Be it as you wish." And her daughter was healed instantly.

<sup>29</sup> Jesus went on from there and passed along the Sea of Galilee. And He went up into the mountain and sat down.

<sup>30</sup> And great crowds came to Him, bringing with them the lame, the blind, the dumb, the crippled, and many others, and laid them at His feet, and He healed them; <sup>31</sup> so that the people were amazed to see the dumb speaking, the crippled healed, the lame walking, the blind seeing; and they praised the God of Israel.

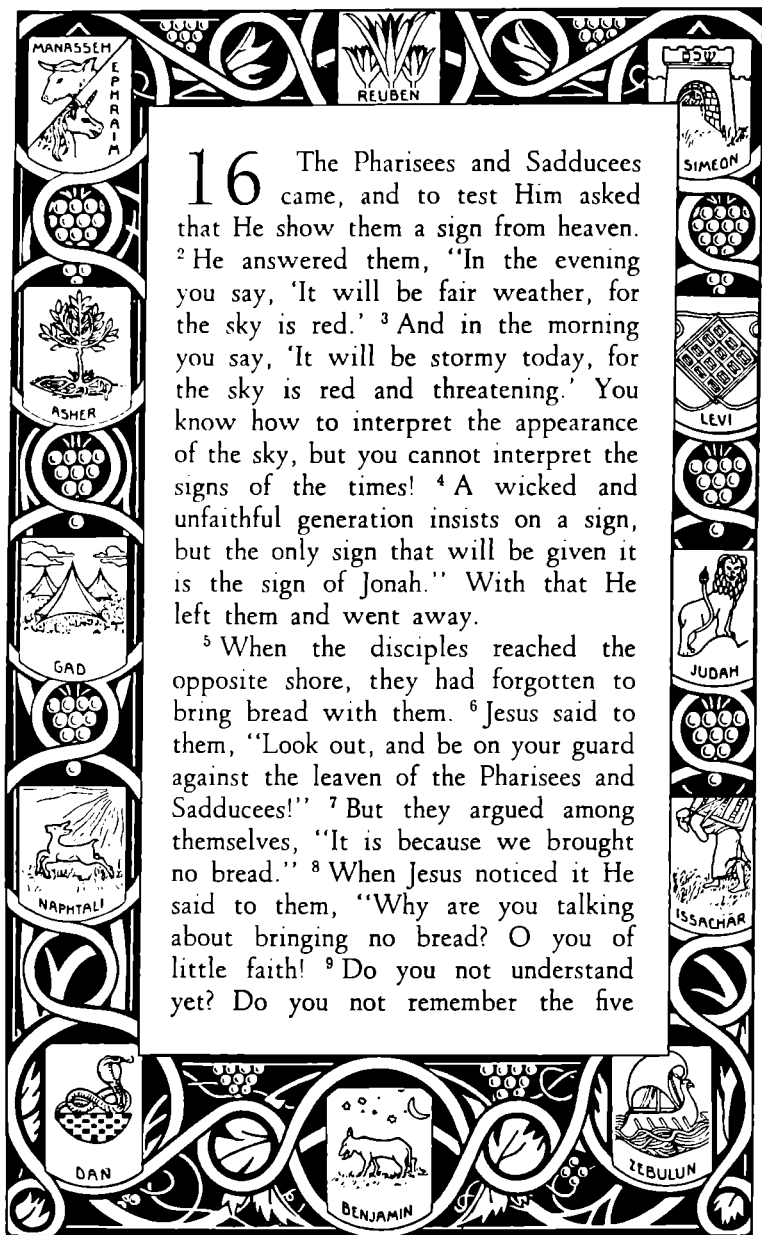
<sup>32</sup> Then Jesus called His disciples and said to them, "My heart goes out to these people, for they have been with me now three days and have nothing to eat. I do not want to send them away hungry, for they may faint on the way."

<sup>33</sup> His disciples said to Him, "Where in this desert can we get bread enough to feed such a crowd?" <sup>34</sup> Jesus asked, "How many loaves have you?" They replied, "Seven, and a few small fish." <sup>35</sup> So He ordered the people to sit down on the ground, <sup>36</sup> and taking the seven loaves and the fish, He gave thanks and broke them and gave them to the disciples, and they gave them to the people. <sup>37</sup> And they all ate and were satisfied; and they took up the pieces left over and filled seven baskets with them. <sup>38</sup> Those who ate were four thousand men, besides women and children. <sup>39</sup> He then dismissed the people, got into a boat and went into the region of Magadan.



16 The Pharisees and Sadducees came, and to test Him asked that He show them a sign from heaven. <sup>2</sup> He answered them, "In the evening you say, 'It will be fair weather, for the sky is red.' <sup>3</sup> And in the morning you say, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times! <sup>4</sup> A wicked and unfaithful generation insists on a sign, but the only sign that will be given it is the sign of Jonah." With that He left them and went away.

<sup>5</sup> When the disciples reached the opposite shore, they had forgotten to bring bread with them. <sup>6</sup> Jesus said to them, "Look out, and be on your guard against the leaven of the Pharisees and Sadducees!" <sup>7</sup> But they argued among themselves, "It is because we brought no bread." <sup>8</sup> When Jesus noticed it He said to them, "Why are you talking about bringing no bread? O you of little faith! <sup>9</sup> Do you not understand yet? Do you not remember the five



loaves of the five thousand, and how many baskets you took up? <sup>10</sup> Nor the seven loaves of the four thousand, and how many baskets you took up? <sup>11</sup> How is it that you fail to see that I was not talking about bread? Beware of the leaven of the Pharisees and Sadducees." <sup>12</sup> Then they realized that He had not warned them against leaven as such, but of the teaching of the Pharisees and Sadducees.

<sup>13</sup> When Jesus reached the region of Caesarea Philippi, He asked His disciples, "Who do men say that the Son of Man is?" <sup>14</sup> They replied, "Some say Johanan the Baptist, others Elijah, others Jeremiah or one of the prophets." <sup>15</sup> He said to them, "But who do you say that I am?" <sup>16</sup> Simon Peter answered, "You are the Messiah, the Son of the living God." <sup>17</sup> Then Jesus said, "Blessed are you, Simon bar Jonah, for flesh and blood has not made this known to you, but my heavenly Father. <sup>18</sup> And I tell you, you are Peter, and on this rock<sup>a</sup> I will build my church, and the powers of death shall not triumph over it. <sup>19</sup> I will give you the keys of the kingdom of heaven; and what you forbid on earth shall be forbidden in heaven, and what you permit on earth shall be permitted

<sup>a</sup> Jesus here makes use of a word-play. In Aramaic this is clear: "You are *Kepha* כִּפָּא = rock, and on this *kepha* I will build my church." The Greek reads, "You are *Petros Pétros*, and on this *petra pétros*," etc.

It is interesting to note that in a rabbinic saying about Abraham, the very same word-play occurs, the Greek word *petra* being used: "When the Holy One wanted to create the world He passed over the generations of Enoch and of the flood . . . but when He saw Abraham who was going to arise, He said, Now I have discovered a *petra* פֶּטְרָא to build and to found the world upon. Therefore he called Abraham Rock צור, as it is said, Look unto the rock whence you were hewn"—*Yalkut Shimoni*, I, 530 on *Numbers* 23:9.

משל למלך שהיה מבקש לבנות היה חומר ויורד ומבקש ליתן תמליות והיה מוצא בצים של מים וכן במקומות הרבה לא עשה אלא חפר במקום אחד. היה מוצא למטה פטרא אמר כאן אני בונה ונתן תמליות ובונה, כך הקב"ה היה מבקש לבראת העולם והיה יושב ומתבונן בדור אנוש ובדור המבול אמר היאך אני בורא את העולם ורשעים אלו עומדין ומכעיסין אותי, כיון שצפה הקב"ה באברהם שעתידי לעמוד אמר הרי מצאתי פטרא לבנות עליה וליסד את העולם, לכך קרא לאברהם צור שנאמר הביטו אל צור חוצבתם—וילקט שמעוני, א, עמ' 530 (במדרש כנ, ט).

## MATTHEW 16:20

in heaven." <sup>20</sup> Then He instructed His disciples to tell no one that He was the Messiah.

<sup>21</sup> From that time Jesus began to explain to His disciples that He must go to Jerusalem and endure much suffering from the elders and chief priests and scribes; to be put to death and raised on the third day. <sup>22</sup> But Peter took Him aside and began to remonstrate, "God forbid, Rabbi! This must not happen to you." <sup>23</sup> Then Jesus turned and said to Peter, "Away with you, Satan; you are a stumbling-block to me. You are not on the side of God, but of men."

<sup>24</sup> Then Jesus told His disciples, "If anyone wants to be a follower of mine, he must leave self behind, and take up his cross and follow me. <sup>25</sup> Whoever wants to save his life will lose it; and whoever loses his life for my sake will find it. <sup>26</sup> What will a man profit by gaining the whole world and losing his life? Or what can a man offer in exchange for his life? <sup>27</sup> For the Son of Man shall come in the glory of His Father with His angels, and then He will reward everyone for what he has done. <sup>28</sup> I assure you, there are some standing here who will not taste death before they see the Son of Man coming in His kingdom."



**17** Six days later Jesus took Peter and Jacob and his brother Johanan, and led them up a high mountain by themselves. <sup>2</sup> And in their presence His whole appearance changed, and His face shone like the sun, and His clothes became white as light. <sup>3</sup> And suddenly Moses and Elijah appeared to them, talking with Him. <sup>4</sup> Then Peter said to Jesus, "Rabbi, it is good to be here! If you wish, I will make three booths here, one for you, one for Moses, and one for Elijah." <sup>5</sup> He was still speaking when a bright cloud overshadowed them, and a voice came out of the cloud, "This is my Son, my Beloved, in whom I delight; listen to Him." <sup>6</sup> When the disciples heard this, they fell on their faces in terror. <sup>7</sup> But Jesus came and touched them, saying, "Get up and do not be afraid." <sup>8</sup> And as they raised their eyes, they saw no one but Jesus only.

<sup>9</sup> On their way down the mountain Jesus warned them, "Say nothing of the vision to anyone until the Son of Man has risen from the dead." <sup>10</sup> The disciples asked Him, "Why then do the scribes say that Elijah must come first?" <sup>11</sup> He replied, "Elijah was indeed to come to restore everything. <sup>12</sup> But I tell you that Elijah has already come, and they did not recognize him, but treated him as they pleased. So too will the Son of Man suffer at their hands." <sup>13</sup> Then the disciples realized that He was speaking to them of Johanan the Baptist.

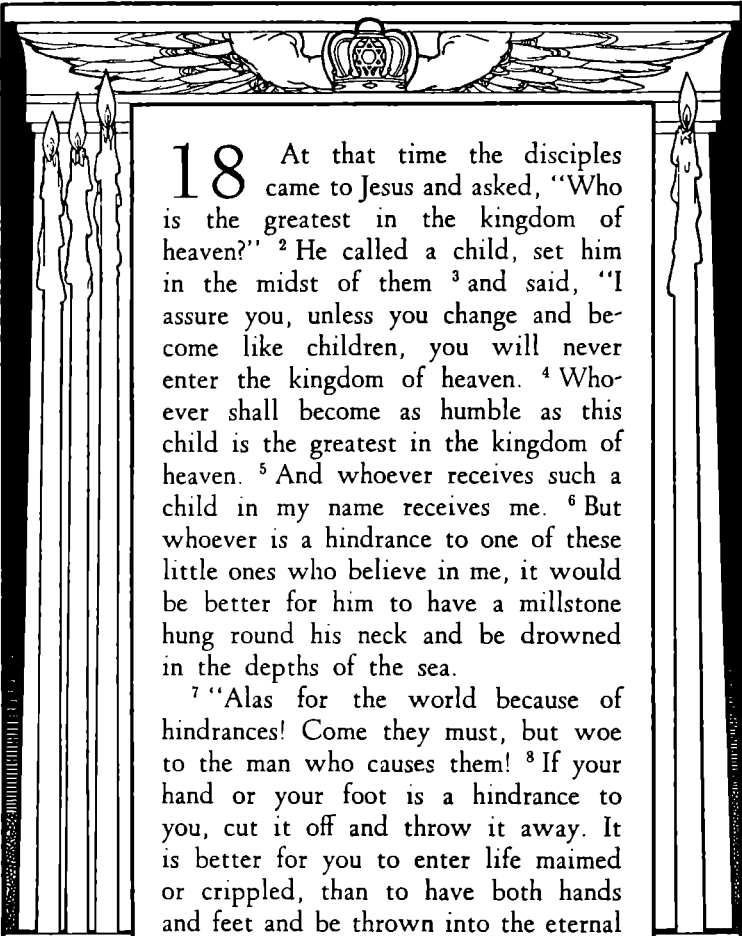
<sup>14</sup> When they returned to the crowd, a man came up and fell on his knees and said, <sup>15</sup> "Rabbi, take pity on my son, for he is an epileptic and has bad fits; he often falls into the fire and into the water. <sup>16</sup> I brought him to your disciples, but they could not heal him." <sup>17</sup> Jesus answered, "O unbelieving and perverse generation! How long shall I be with you? How long must I bear with you? Bring him here to me." <sup>18</sup> And Jesus rebuked him, and the evil spirit came out of him, and the boy was healed instantly. <sup>19</sup> Then the disciples came to Jesus privately and asked, "Why could we not cast

## MATTHEW 17:20

it out?" <sup>20</sup> He replied, "Because you have so little faith. I assure you, if you had faith the size of a grain of mustard seed, you could say to this mountain, 'Move from here to there,' and move it would; and nothing would be impossible for you. <sup>21</sup> This kind does not come out except by prayer and fasting."

<sup>22</sup> While they were together in Galilee, Jesus said to them, "The Son of Man is to be betrayed into the hands of men, <sup>23</sup> and they will put Him to death, and He will be raised on the third day." And they were greatly distressed.

<sup>24</sup> When they reached Kfar Nahum, the collectors of the half-shekel tax came to Peter and said, "Does not your Rabbi pay the tax?" <sup>25</sup> He replied, "Yes." When he went into the house, Jesus spoke to him first, "What do you think, Simon? From whom do the rulers of this world collect duties and taxes? From their own people, or from others?" <sup>26</sup> He replied, "From others." Jesus said, "Then their own people are exempt. <sup>27</sup> But rather than give offense to them, go down to the sea and throw in your hook. Take the first fish that comes up, and when you open its mouth you will find a shekel in it. Take that and give it to them for both of us."



18 At that time the disciples

came to Jesus and asked, "Who is the greatest in the kingdom of heaven?" <sup>2</sup> He called a child, set him in the midst of them <sup>3</sup> and said, "I assure you, unless you change and become like children, you will never enter the kingdom of heaven. <sup>4</sup> Whoever shall become as humble as this child is the greatest in the kingdom of heaven. <sup>5</sup> And whoever receives such a child in my name receives me. <sup>6</sup> But whoever is a hindrance to one of these little ones who believe in me, it would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea.

<sup>7</sup> "Alas for the world because of hindrances! Come they must, but woe to the man who causes them! <sup>8</sup> If your hand or your foot is a hindrance to you, cut it off and throw it away. It is better for you to enter life maimed or crippled, than to have both hands and feet and be thrown into the eternal fire. <sup>9</sup> And if your eye is a hindrance to you, tear it out and throw it away.



## MATTHEW 18:10

It is better for you to enter life with only one eye, than to have both eyes and be thrown into the fire of Gehenna.

<sup>10</sup> "Be careful not to despise one of these little ones; I tell you that in heaven their angels always look on the face of my Father in heaven. <sup>11</sup> For the Son of Man came to save the lost. <sup>12</sup> What do you think? If a man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the hills and go in search of the one that strayed? <sup>13</sup> And if he finds it, I assure you, he rejoices over it more than over the ninety-nine that did not stray. <sup>14</sup> So it is not the will of your Father in heaven that one of these little ones should be lost.

<sup>15</sup> "If your brother wrongs you, go to him and show him his fault, when you and he are alone. If he listens to you, you have won over your brother. <sup>16</sup> But if he will not listen, take one or two others with you, so that

ON THE EVIDENCE OF TWO OR THREE WITNESSES EVERY WORD MAY BE DECIDED (Deuteronomy 19:15). כִּי עַל-פִּי שְׁנַיִם אוֹ שְׁלֹשָׁה עֲדִימִים יָקוּם כָּל-דִּבָּר (דברים י"ט, ט"ו).

<sup>17</sup> If he refuses to listen to them, tell it to the congregation; and if he will not listen to the congregation, treat him as a pagan or a tax collector. <sup>18</sup> I assure you, whatever you forbid on earth shall be forbidden in heaven, and whatever you permit on earth shall be permitted in heaven. <sup>19</sup> I tell you another thing, if two of you agree on earth about anything you pray for, it will be granted by my Father in heaven. <sup>20</sup> For where two or three are gathered in my name, I am present with them."

<sup>21</sup> Then Peter came to Him and said, "Rabbi, how many times am I to forgive my brother when he wrongs me? Seven times?" <sup>22</sup> Jesus replied, "I do not say seven times, but seventy times seven.

<sup>23</sup> "That is why the kingdom of heaven may be compared to a king who decided to go over his accounts with his servants. <sup>24</sup> As soon as he began, a man was brought in who owed him ten thousand talents. <sup>25</sup> As he was unable to pay, his



master ordered that he be sold, with his wife and children and all his belongings, in payment of the debt. <sup>26</sup> Then the servant fell down and begged him, 'Have patience with me, and I will repay everything.' <sup>27</sup> And out of pity for that servant his master released him and cancelled his debt. <sup>28</sup> But no sooner had the man gone out than he met a fellow servant who owed him a hundred pieces of silver; and seizing him by the throat he said, 'Pay what you owe me.' <sup>29</sup> So his fellow servant fell down and begged him, 'Be patient with me, and I will pay you.' <sup>30</sup> But he refused and had him put in jail until he should pay the debt. <sup>31</sup> When his fellow servants saw what had happened, they were greatly distressed and went and told their master everything. <sup>32</sup> Then his master sent for him and said, 'You wicked servant! I cancelled the whole of your debt when you begged me; <sup>33</sup> should you not have shown your fellow servant the same pity as I showed you?' <sup>34</sup> And in anger his master handed him over to the jailers until he should pay all his debt. <sup>35</sup> So also will my heavenly Father do to everyone of you, if you do not forgive your brother from your heart."



**19** When Jesus had finished these sayings, He left Galilee and came into the region of Judea beyond the Jordan.  
<sup>2</sup> Great crowds followed Him, and He healed them there.

<sup>3</sup> Some Pharisees came and tested Him by asking, "Is it right for a man to divorce his wife for any cause?" <sup>4</sup> He replied, "Have you never read that He who made them from the beginning made them male and female, <sup>5</sup> and said,

FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND BE JOINED TO HIS WIFE; AND THE TWO SHALL BECOME ONE (Genesis 1:27; 2:24).

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ, וְהָיוּ שְׁנֵיהֶם לְבָשָׁר אֶחָד (בראשית א', כ"ז; ב', כ"ד).

<sup>6</sup> So they are no longer two but one. What therefore God has joined together, man must not separate." <sup>7</sup> They persisted, "Why then did Moses command us to give her a certificate of divorce,<sup>a</sup> and put her away?" <sup>8</sup> He answered, "Moses permitted you to divorce your wives because of the hardness of your heart; but from the beginning it was not so. <sup>9</sup> I tell you, if a man divorces his wife on any ground other than unfaithfulness, and marries another, he commits adultery."

<sup>10</sup> The disciples said to Him, "If that is the case between man and wife, it is better not to marry." <sup>11</sup> To this He replied, "That is something which not everyone can accept, but only

<sup>a</sup> The question of DIVORCE was in debate between the schools of Hillel and Shammai. The former took the view that a man may put away his wife on practically any ground, if she displeased him or had so much as spoiled his dinner. The latter, on the other hand, limited the exercise of the right to that of unfaithfulness. Rabbi Akiba suggested that the words, "if she find no favor in his eyes" (Deuteronomy 24:1), implied that it was sufficient if a man had found another woman more attractive than his wife (Gittin 9:10).

בית שמאי ואומרים, לא יגרש אדם את אשתו אלא אם כן מצא בה דבר ערוה, שנאמר כי מצא בה ערות דבר. ובית הלל אומרים, אפילו הקדיחה תבשילו, שנאמר כי מצא בה ערות דבר. רבי עקיבא אומר אפילו מצא אחרת נאה הימנה, שנאמר והיה אם לא תמצא חן בעיני (גיטין, פ"ק ס', י').

those who have been enabled to do so. <sup>12</sup> There are some who are incapable of marriage from their birth, or were made so by men, and some have made themselves so for the sake of the kingdom of heaven. Let those accept it who can."

<sup>13</sup> Then children were brought to Him so that He might put His hands on them and pray for them. The disciples rebuked them for it, <sup>14</sup> but Jesus said, "Let the children alone, and do not stop them from coming to me, for the kingdom of heaven belongs to such as these." <sup>15</sup> And He laid His hands on them and went away.

<sup>16</sup> And a man came up to Him and said, "Rabbi, what good deed must I do to gain eternal life?" <sup>17</sup> Jesus said to him, "Why do you ask me about what is good? There is only One who is good. But if you want to enter into life, keep the commandments." <sup>18</sup> He asked, "Which commandments?" Jesus answered,

YOU SHALL NOT MURDER, YOU  
SHALL NOT COMMIT ADULTERY,  
YOU SHALL NOT STEAL, YOU SHALL  
NOT BEAR FALSE WITNESS, <sup>19</sup> HONOR  
YOUR FATHER AND MOTHER, AND  
YOU SHALL LOVE YOUR NEIGHBOR  
AS YOURSELF (*Exodus 20:12-16*;  
*Leviticus 19:18*).

לֹא תִרְצֹחַ, לֹא תִנָּאֵף, לֹא תִגְנוֹב,  
לֹא תִזְנֶה עַד שֶׁקֶר, כְּבֹד אֶת-  
אָבִיךָ וְאֶת-אִמְךָ, וְאָהַבְתָּ לְרֵעֶךָ  
כָּמוֹךָ (שְׁמוֹת כ', י"ב-ט"ז; ויקרא  
י"ט, י"ח).

<sup>20</sup> The young man answered, "All of these I have kept. What else is there?" <sup>21</sup> Jesus replied, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasures in heaven; and come, follow me." <sup>22</sup> When the young man heard this he went away sorrowful; for he had great wealth.

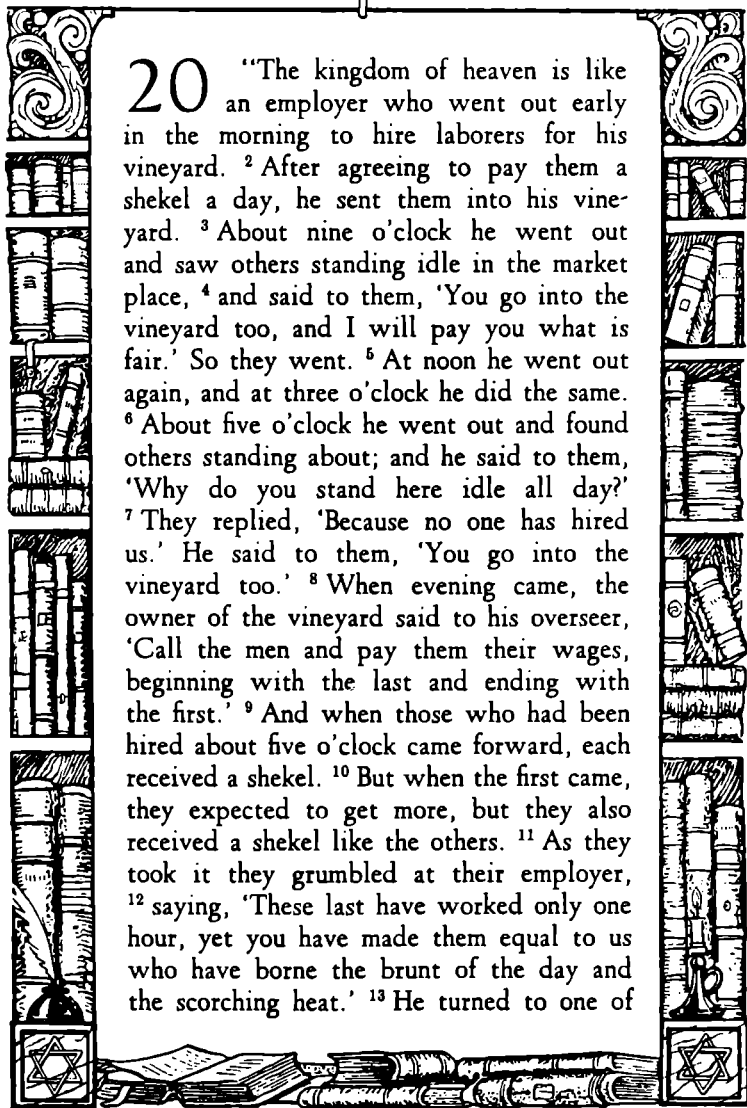
<sup>23</sup> Jesus said to His disciples, "I assure you, it will be hard for a rich man to enter the kingdom of heaven. <sup>24</sup> I repeat, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." <sup>25</sup> The disciples were amazed to hear this and asked, "Then who can be saved?"

## MATTHEW 19:26

<sup>26</sup> Jesus looked at them and said, "For men this is impossible, but everything is possible with God." <sup>27</sup> Then Peter said in reply, "We have left everything and followed you. What shall be our reward?" <sup>28</sup> Jesus replied, "I assure you, in the new creation, when the Son of Man is seated on His glorious throne, you who have followed me will also sit upon twelve thrones and judge the twelve tribes of Israel. <sup>29</sup> And everyone who has given up houses or brothers or sisters or father or mother or children or lands, for the sake of my name, will be repaid many times over, and inherit eternal life. <sup>30</sup> But many who are first will be last, and the last first."



20 "The kingdom of heaven is like an employer who went out early in the morning to hire laborers for his vineyard. <sup>2</sup> After agreeing to pay them a shekel a day, he sent them into his vineyard. <sup>3</sup> About nine o'clock he went out and saw others standing idle in the market place, <sup>4</sup> and said to them, 'You go into the vineyard too, and I will pay you what is fair.' So they went. <sup>5</sup> At noon he went out again, and at three o'clock he did the same. <sup>6</sup> About five o'clock he went out and found others standing about; and he said to them, 'Why do you stand here idle all day?' <sup>7</sup> They replied, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.' <sup>8</sup> When evening came, the owner of the vineyard said to his overseer, 'Call the men and pay them their wages, beginning with the last and ending with the first.' <sup>9</sup> And when those who had been hired about five o'clock came forward, each received a shekel. <sup>10</sup> But when the first came, they expected to get more, but they also received a shekel like the others. <sup>11</sup> As they took it they grumbled at their employer, <sup>12</sup> saying, 'These last have worked only one hour, yet you have made them equal to us who have borne the brunt of the day and the scorching heat.' <sup>13</sup> He turned to one of



## MATTHEW 20:14

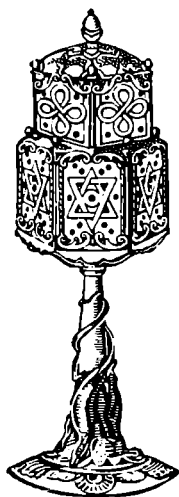
them and said, 'Friend, I am doing you no injustice. Did you not agree with me for a shekel? <sup>14</sup> Take your money and go. I choose to pay this last man the same as you. <sup>15</sup> Can I not do as I please with what is mine? Or do you begrudge my generosity?' <sup>16</sup> So the last will be first, and the first last."

<sup>17</sup> As Jesus was going up to Jerusalem, He took the twelve disciples aside, and on the way He said to them, <sup>18</sup> "We are going up to Jerusalem; and the Son of Man will be betrayed to the chief priests and scribes, and they will condemn Him to death, <sup>19</sup> and turn Him over to the pagans to be ridiculed and flogged and crucified, and He will be raised on the third day."

<sup>20</sup> Then the mother of Zabdai's sons came before Him, with her sons, and bowing to the ground she asked a favor of Him. <sup>21</sup> And He said to her, "What do you want?" She said, "Command that in your kingdom my two sons may sit, one at your right hand and the other at your left." <sup>22</sup> But Jesus answered, "You do not know what you are asking. Can you drink the cup that I am about to drink?" They replied, "We can." <sup>23</sup> He said to them, "You will certainly drink my cup, but to sit at my right hand or my left is not for me to grant, but it is for those for whom it has been reserved by my Father." <sup>24</sup> When the ten heard this, they were indignant at the two brothers. <sup>25</sup> But Jesus called them to Him and said, "You know that the rulers of the nations lord it over them, and their great men oppress them. <sup>26</sup> It shall not be so among you. Whoever would be great must be your servant, <sup>27</sup> and whoever would be first must be your slave; <sup>28</sup> just as the Son of Man came not to be served, but to serve, and to give His life a ransom for many."

<sup>29</sup> As they were leaving Jericho, He was followed by a great crowd. <sup>30</sup> And two blind men sitting by the roadside, when they heard that Jesus was passing by, cried out, "Have pity on us, Rabbi, ben David!" <sup>31</sup> The people told them to be quiet, but they shouted all the more, "Have pity on us,

Rabbi, ben David!" <sup>32</sup> Jesus stopped and called them, saying, "What do you want me to do for you?" <sup>33</sup> They answered, "Rabbi, we want our eyes opened." <sup>34</sup> Jesus took pity on them, and touched their eyes. At once they regained their sight and followed Him.





21 When they were nearing Jerusalem and came to Beth Phage, at the Mount of Olives, Jesus sent two disciples <sup>2</sup> with these instructions, "Go to the village before you where you will find an ass tied with her foal beside her; untie them and bring them to me. <sup>3</sup> If anyone speaks to you, say, 'The Rabbi needs them,' and he will send them at once."

<sup>4</sup> All this happened in fulfillment of what the prophet said,

<sup>5</sup> TELL THE DAUGHTER OF ZION, אָמְרוּ לְבֵת-צִיּוֹן, הִנֵּה מֶלֶכְךָ יָבוֹא

BEHOLD, YOUR KING IS COMING לְךָ, עֲנִי, וָרֹכֵב עַל-חֲמֹר, וְעַל-

TO YOU IN GENTLENESS, AND RID- עֵיר בְּנֶאֱתָנוּת (יִשְׁעִיהַ ס"ב, י"א;

ING ON AN ASS, AND ON THE זַכְרִיהַ ט', ט").

FOAL OF A BEAST OF BURDEN (Isaiah 62:11; Zechariah 9:9).  
<sup>6</sup> So the disciples went and did as Jesus told them, <sup>7</sup> and brought the ass and the foal and placed their garments on them, and He sat thereon. <sup>8</sup> And many in the crowd spread their garments on the road, while others cut down branches from the trees to spread in His path. <sup>9</sup> Then the crowds that went ahead and those who followed cried out,

HOSANNA TO THE SON OF DAVID! הוֹשַׁעֲנָא לְכֶן־דָּוִד! בְּרוּךְ הָבָא

BLESSED IS HE WHO COMES IN בְּשֵׁם יְהוָה. הוֹשַׁעֲנָא בְּשֵׁמִי מְרוֹם!

THE NAME OF THE LORD! HOSANNA (מִתְהַלֵּים קִי"ח, כ"ו).

IN THE HIGHEST! (Psalm 118:26).  
<sup>10</sup> When He entered Jerusalem, the whole city was stirred.



"Who is this?" people asked. And the crowd replied, <sup>11</sup> "This is the prophet Jesus from Nazareth in Galilee."

<sup>12</sup> Then Jesus went into the Temple and drove out all who were buying and selling there. He overturned the tables of the money-changers and the stalls of those who sold pigeons, <sup>13</sup> and said to them, "It is written,

MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER, BUT YOU ARE MAKING IT A DEN OF ROBBERS (Isaiah 56:7; Jeremiah 7:11). כִּי בֵיתִי בֵית-תְּפִלָּה יִקְרָא, וְאַתֶּם עֹשִׂיתֶם אֹתוֹ לְמַעְרַת פָּרָצִים (ישעיה נ"ו, ו'; ירמיה ז', י"א).

<sup>14</sup> And the blind and the lame came to Him in the Temple, and He healed them. <sup>15</sup> When the chief priests and the scribes saw the wonders that He did, and the children shouting in the Temple, "Hosanna to the Son of David!" they were indignant <sup>16</sup> and said to Him, "Do you hear what they are saying?" He replied, "Yes, have you never read,

OUT OF THE MOUTH OF BABES AND SUCKLINGS YOU HAVE ESTABLISHED PRAISE? (Psalm 8:3). מִפִּי עוֹלָלִים וְיוֹנְקִים יִסְרֹת עֹז? (תהלים ח', ג').

<sup>17</sup> So He left them and went out of the city to Beth Hini where He spent the night.

<sup>18</sup> In the morning, as Jesus was returning to the city, He felt hungry. <sup>19</sup> And seeing a fig tree by the roadside He went to it, and found nothing on it but leaves. He said to it, "Never again shall fruit grow on you." And at once the fig tree withered away. <sup>20</sup> The disciples were amazed at the sight and asked, "How is it that the tree has withered so suddenly?" <sup>21</sup> Jesus answered them, "I assure you, if you have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and hurled into the sea,' it will be done. <sup>22</sup> And whatever you pray for in faith you will receive."

<sup>23</sup> When He entered the Temple, the chief priests and the elders of the people approached Him as He was teaching and said, "By what authority do you do this? Who gave you this

## MATTHEW 21:24

authority?" <sup>24</sup> Jesus answered them, "Let me ask you a question, and if you answer me, then I will tell you by what authority I do this. <sup>25</sup> Where did Johanan's baptism come from? From heaven or from men?" So they debated the matter among themselves, saying, "If we say, 'From heaven,' He will say, 'Then why did you not believe him?' <sup>26</sup> But if we say, 'From men,' we are afraid of the people, for they all consider Johanan a prophet." <sup>27</sup> So they answered Jesus, "We do not know." And He said to them, "Neither will I tell you by what authority I do these things.

<sup>28</sup> "But what do you think about this? There was a man who had two sons. He went to the first and said, 'Son, go and work in the vineyard today.' <sup>29</sup> He replied, 'I will not,' but afterwards he changed his mind and went. <sup>30</sup> Then he went to the second and said the same thing. 'I will,' he replied, but did not go. <sup>31</sup> Which of these two did the will of his father?" They replied, "The first one." Jesus said to them, "I tell you, the tax collectors and harlots will get into the kingdom of God before you. <sup>32</sup> For Johanan came to you with the way of righteousness, and you did not believe him; but the tax collectors and the harlots did believe him, and you, though you saw it, did not repent and believe him.

<sup>33</sup> "Listen to another parable. There was a landowner who planted a vineyard, built a fence around it, dug a wine press in it, and built a tower; then he leased it to tenants and went abroad. <sup>34</sup> When the vintage season approached, he sent his servants to the tenants to receive his share of the fruit. <sup>35</sup> But they took his servants and beat one, killed another, and stoned a third. <sup>36</sup> Again he sent other servants, more than at first, and they did the same to them. <sup>37</sup> At last he sent his son to them. 'They will respect my son,' he said. <sup>38</sup> But when the tenants saw the son, they said to one another, 'This is the heir; come, let us kill him and get his inheritance.' <sup>39</sup> So they seized him and drove him out of the vineyard, and killed him. <sup>40</sup> When the owner of the vineyard comes, what will he do to those

tenants?" <sup>41</sup> They answered, "He will put the scoundrels to a miserable death, and lease the vineyard to other tenants who will give him his share of the fruit when the season comes."

<sup>42</sup> Jesus said to them, "Have you never read in the Scriptures, **THE STONE WHICH THE BUILDERS** אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ **REJECTED HAS BECOME THE CORNER-** פֶּנֶה. מֵאֵת יְהוָה הָיְתָה זֹאת, הִיא **STONE. THIS IS THE LORD'S DOING,** נִפְלְאֵת בְּעֵינֵינוּ? (תהלים קי"ח, **AND IT IS WONDERFUL IN OUR** כ"ב, כ"ג). **EYES?** (Psalm 118:22, 23).

<sup>43</sup> Therefore I tell you, the kingdom of God will be taken away from you and given to a people who will yield the proper fruit. <sup>44</sup> Whoever falls on this stone will be broken to pieces; but when it falls on anyone, it will crush him."

<sup>45</sup> When the chief priests and the Pharisees heard His parables, they realized that He was speaking about them; <sup>46</sup> and though they were eager to arrest Him, they were afraid of the people, who regarded Him as a prophet.





22 Then Jesus spoke to them again in parables. <sup>2</sup> "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, <sup>3</sup> and sent his servants to invite the guests to the marriage feast, but they would not come. <sup>4</sup> Again he sent other servants, saying, 'Tell the guests that my banquet is ready, my oxen and fatted calves are slaughtered, and everything is ready; come to the marriage feast.' <sup>5</sup> But they paid no attention to it and went off, one to his farm, another to his business, <sup>6</sup> and the rest seized the servants and ill-treated them, and killed them. <sup>7</sup> The king was angry, and sent his soldiers and put those murderers to death, and burned their city. <sup>8</sup> Then he said to his servants, 'The marriage feast is ready, but the guests were unworthy. <sup>9</sup> Go out into the thoroughfares, and invite to the marriage feast everyone you can find.' <sup>10</sup> And the servants went out into the streets and gathered all the people they could find, both good and bad; so the wedding hall was filled with guests.

<sup>11</sup> "When the king came in to see the



guests, he saw there a man not dressed for a wedding. <sup>12</sup> He said to him, 'Friend, how did you get in here without wedding clothes?' But the man had nothing to say. <sup>13</sup> Then the king said to his servants, 'Bind him hand and foot, and throw him out into the darkness, where there will be weeping and gnashing of teeth.' <sup>14</sup> For many are called, but few are chosen."

<sup>15</sup> Then the Pharisees went and took counsel how to trap Him in His own words. <sup>16</sup> Some of their followers were sent to Him in company with men of Herod's party. They said, "Rabbi, we know that you are sincere, and that you teach the way of God honestly and fearlessly, regardless of consequences; for you are not partial. <sup>17</sup> Give us your opinion: Is it right to pay taxes to Caesar, or not?" <sup>18</sup> But Jesus detected their evil intention and said, "Why are you testing me, you hypocrites? <sup>19</sup> Show me the money for the tax." So they handed Him a coin. <sup>20</sup> Then He said to them, "Whose likeness and inscription is this?" <sup>21</sup> They said, "Caesar's." Then He said to them, "Give to Caesar the things that are Caesar's, and to God the things that are God's." <sup>22</sup> This answer took them by surprise, and they went away and left Him alone.

<sup>23</sup> The same day Sadducees, who claim that there is no resurrection, came to Him with this question, <sup>24</sup> "Rabbi, Moses said,

IF A MAN DIES AND LEAVES NO CHILDREN, HIS BROTHER SHALL MARRY THE WIDOW, AND RAISE UP A FAMILY FOR HIM (Deuteronomy 25:5).

אִישׁ בְּיָמֹות וּבָנִים אֵינֶלּוּ, וַיָּבִים אָחִיו אֶת־אִשְׁתּוֹ, וַהֲקִים זָרַע עָלֶי-שָׁם לְאָחִיו (דְּבָרִים כ"ה, ה').

<sup>25</sup> Now there were seven brothers among us. The first married and died, and as he had no children his wife was left to his brother. <sup>26</sup> The same thing happened with the second and third, down to the seventh. <sup>27</sup> Last of all the woman died. <sup>28</sup> At the resurrection, then, whose wife will she be, for they all had married her?"

<sup>29</sup> Jesus answered, "You are mistaken, because you know

# MATTHEW 22:30

neither the Scriptures nor the power of God. <sup>30</sup> At the resurrection people do not marry, but are like angels in heaven.

<sup>31</sup> As for the resurrection of the dead, have you never read what God said to you,

<sup>32</sup> I AM THE GOD OF ABRAHAM, אֲנִי אֱלֹהֵי אַבְרָהָם, וְאֱלֹהֵי יִצְחָק,  
THE GOD OF ISAAC, AND THE וְאֱלֹהֵי יַעֲקֹב? (שְׁמוֹת ג', ו').  
GOD OF JACOB? (*Exodus 3:6*).

He is not the God of the dead, but of the living.” <sup>33</sup> When the people heard this, they were astonished at His teaching.

<sup>34</sup> When the Pharisees heard that He had silenced the Sadducees, they came together. <sup>35</sup> And one of them, an authority on the Torah, put a test question to Him, <sup>36</sup> “Rabbi, which is the greatest commandment in the Torah?” <sup>37</sup> He answered,  
YOU MUST LOVE THE LORD YOUR וְאַהֲבַת אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-  
GOD WITH ALL YOUR HEART, AND לְבָבְךָ, וּבְכָל-נַפְשְׁךָ, וּבְכָל-מִדְעָךָ  
WITH ALL YOUR SOUL, AND WITH (דְּבָרִים ו', ה').  
ALL YOUR MIND (*Deuteronomy 6:5*).

<sup>38</sup> This is the greatest commandment, and is first in importance.

<sup>39</sup> The second is like it,

YOU SHALL LOVE YOUR NEIGHBOR וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ (וִיקְרָא  
AS YOURSELF (*Leviticus 19:18*). י"ט, י"ח).

<sup>40</sup> These two commandments sum up the whole of the Torah and the Prophets.”

<sup>41</sup> While the Pharisees were still together, Jesus asked them, <sup>42</sup> “What is your opinion about the Messiah? Whose son is He?” They replied, “The son of David.” <sup>43</sup> He said to them, “How is it then that David, under the influence of the Holy Spirit, calls Him Lord? For he says,

<sup>44</sup> THE LORD SAID TO MY LORD, אֵם יְהוָה לְאֹדְנִי, שֶׁב יְמִינִי עַד-  
SIT AT MY RIGHT HAND UNTIL I אֲשִׁית אִיבֶיךָ הָדָם לְרִגְלֶיךָ (תְּהִלִּים  
PUT YOUR ENEMIES UNDER YOUR ק"י, א').  
FEET (*Psalms 110:1*).

<sup>45</sup> If David thus calls Him Lord, how can He be his son?”

<sup>46</sup> No one was able to answer this, and from that day no one ventured to ask Him any more questions.

**23** Then Jesus said to the people and to His disciples, <sup>2</sup> "The scribes and the Pharisees sit in the seat of Moses; <sup>3</sup> therefore do what they tell you, but don't do as they do; for they say one thing and do another. <sup>4</sup> They make up heavy loads and pile them on men's shoulders, but will not lift a finger to help bear them. <sup>5</sup> Whatever they do is done for show. They make their phylacteries<sup>a</sup> broad and their fringes<sup>b</sup> long, <sup>6</sup> and they like to have places of honor at feasts and the chief seats in the synagogues, <sup>7</sup> and to be greeted with honor in the street, and to be called rabbi. <sup>8</sup> But you must not be called rabbi, for you have one Rabbi, and you are all brothers. <sup>9</sup> Do not call anyone on earth father, for you have one Father, and He is in heaven. <sup>10</sup> And you must not be called teacher, for you have one Teacher, the Messiah. <sup>11</sup> The greatest among you must be your servant. <sup>12</sup> For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

<sup>13</sup> "Woe to you, scribes and Pharisees, hypocrites!<sup>c</sup> You shut the kingdom of heaven against men; you do not enter yourselves, and you stop those who are trying to enter. <sup>14</sup> Woe to you, scribes and Pharisees, hypocrites! You devour the homes of widows, while you say long prayers for appearance' sake. For this you will receive greater condemnation. <sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! You travel over sea

<sup>a</sup> PHYLACTERIES תפילין, are small leather receptacles worn by Orthodox Jews on the left arm and on the forehead at daily morning prayer. The leather boxes contain four strips of parchment with Scriptural passages found in Exodus 13:1-10, 11-16; Deuteronomy 6:4-9; 11:13-21.

<sup>b</sup> See chapter 9:20

<sup>c</sup> We are allowing the transliteration of HYPOCRITE ὑποκριταί to stand, although in classic Greek the term implied a *poseur*, a stage player or actor. Certainly not all Pharisees were hypocrites, but that there were hypocrites among them goes without saying. Both the Mishna and the Baraita say much harsher things about the Pharisees than are recorded in Matthew. In the opinion of many Tannaim, "A stupid hassid, a cunning knave, a female devotee, and the plagues of the Pharisees are they who destroy the world"—חסיד שוטה ורשע ערום ואשה סרושה ומכות מרושין הרי אלו מבלי עולם (Sotah 20a).

## MATTHEW 23:16

and land to win a single proselyte,\* and when you have won him, you make him twice as fit for Gehenna as you are.

<sup>16</sup> "Woe to you, blind guides! You say, 'Whoever swears by the Temple, that is nothing; but if he swears by the gold of the Temple, he is bound by his oath.' <sup>17</sup> Blind fools! Which is greater, the gold or the Temple which makes the gold sacred? <sup>18</sup> You also say, 'Whoever swears by the altar, that is nothing; but if he swears by the offering on the altar, he is bound by his oath.' <sup>19</sup> What blindness! Which is greater, the offering or the altar which makes the offering sacred? <sup>20</sup> Whoever swears by the altar, swears not only by it but by everything on it; <sup>21</sup> and whoever swears by the Temple, swears not only by it but by Him who dwells in it; <sup>22</sup> and whoever swears by heaven, swears by the throne of God and by Him who sits upon it.

<sup>23</sup> "Woe to you, scribes and Pharisees, hypocrites! You pay tithes of mint and dill and cummin, and neglect the weightier matters of the Torah: justice, mercy, and faith. These are the things you should have practiced, without neglecting the others. <sup>24</sup> Blind guides! You strain out a gnat, yet swallow a camel!

<sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites! You clean the outside of the cup and the dish, while the inside is full of greed and self-indulgence. <sup>26</sup> Blind Pharisee! Clean the inside of the cup first, then the outside will be clean also.

<sup>27</sup> "Woe to you, scribes and Pharisees, hypocrites! You are like whitewashed tombs, which look beautiful from the outside, but inside they are full of dead men's bones and everything which is unclean. <sup>28</sup> So it is with you, outside you look like honest men, but inside you are full of hypocrisy and wickedness.

\* Classical writers, Josephus and the Talmud, attest to Jewish zeal in the making of PROSELYTES. The famous Eliezer Ben Hyrkanos, referring to *Hosta* 2:23, suggested that, "The Holy One, blessed be He, did not exile Israel among the nations save in order that proselytes might join them"—לא הגלה הקב"ה את ישראל לבין האומות אלא כדי שיתספו עליהם גרים (*Pesachim* 87b).



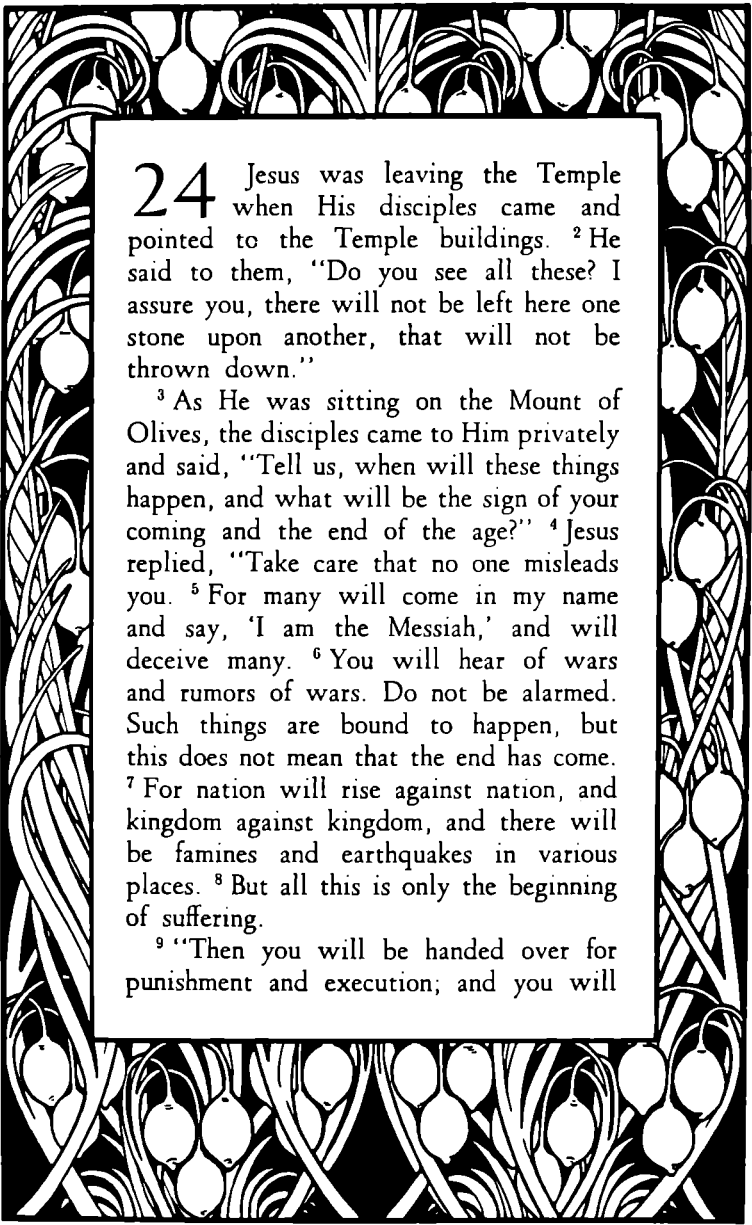
<sup>29</sup> "Woe to you, scribes and Pharisees, hypocrites! You build tombs for the prophets and decorate the monuments of the righteous, <sup>30</sup> and you say, 'If we had lived in the days of our fathers we would not have taken part with them in the murder of the prophets.' <sup>31</sup> So you acknowledge that you are the sons of those who killed the prophets. <sup>32</sup> Fill up, then, the measure of your fathers. <sup>33</sup> You serpents, you brood of vipers, how can you escape the doom of Gehenna? <sup>34</sup> Therefore I send you prophets and sages and scribes. Some of them you will kill and crucify, some you will flog in your synagogues and hound from city to city; <sup>35</sup> so that on you may come all the innocent blood shed on the earth, from the blood of Abel the righteous, to the blood of Zechariah ben Barachiah, whom you murdered between the sanctuary and the altar. <sup>36</sup> I assure you, all this will come upon this generation.

<sup>37</sup> "O Jerusalem, Jerusalem! You that murder the prophets and stone those who are sent to you! How often have I longed to gather your children, as a hen gathers her brood under her wings, but you refused. <sup>38</sup> Behold, your House is forsaken and desolate. <sup>39</sup> I tell you, you will not see me again until you say,

BLESSED IS HE WHO COMES IN THE  
NAME OF THE LORD (*Psalm*  
118:26).

בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה (תהלים)  
קִי"ח, כ"ו.





24 Jesus was leaving the Temple when His disciples came and pointed to the Temple buildings. <sup>2</sup> He said to them, "Do you see all these? I assure you, there will not be left here one stone upon another, that will not be thrown down."

<sup>3</sup> As He was sitting on the Mount of Olives, the disciples came to Him privately and said, "Tell us, when will these things happen, and what will be the sign of your coming and the end of the age?" <sup>4</sup> Jesus replied, "Take care that no one misleads you. <sup>5</sup> For many will come in my name and say, 'I am the Messiah,' and will deceive many. <sup>6</sup> You will hear of wars and rumors of wars. Do not be alarmed. Such things are bound to happen, but this does not mean that the end has come. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. <sup>8</sup> But all this is only the beginning of suffering.

<sup>9</sup> "Then you will be handed over for punishment and execution; and you will

be hated by all nations on my account. <sup>10</sup> Then many will turn traitor; they will betray one another, and hate one another. <sup>11</sup> Many false prophets will arise and mislead many; <sup>12</sup> and through the increase of lawlessness, the love of many will grow cold. <sup>13</sup> But he who endures to the end will be saved. <sup>14</sup> And this Good News of the kingdom will be proclaimed throughout the whole world, as a testimony to all nations; and then the end will come.

<sup>15</sup> "So when you see 'the abomination of desolation' of which the Prophet Daniel<sup>a</sup> spoke, standing in the Holy Place (let the reader understand), <sup>16</sup> then let those who are in Judea flee to the hills. <sup>17</sup> Let him who is on the roof not come down to get his things from the house, <sup>18</sup> and let him who is in the field not turn back for his coat. <sup>19</sup> Alas for women with child in those days, or for those who have children at the breast! <sup>20</sup> Pray that your flight may not be in winter or on a Sabbath, <sup>21</sup> for it will be a time of great suffering, such as has never been from the beginning of the world until now, and will never be again. <sup>22</sup> If those days had not been shortened, no human being would survive; but for the sake of God's chosen people those days will be shortened.

<sup>23</sup> "Then if anyone says to you, 'Look, here is the Messiah!' or, 'There He is!' do not believe it. <sup>24</sup> For false messiahs and false prophets will arise and produce great signs and wonders to mislead, if possible, even God's chosen people. <sup>25</sup> See, I have told you beforehand. <sup>26</sup> If they tell you, 'He is in the wilderness,' do not go out; or if they say, 'He is in the inner room,' do not believe it. <sup>27</sup> For as the lightning starts from the east and flashes clear to the west, so will be the coming of the Son of Man. <sup>28</sup> Where the carcass is, there the vultures will be gathered together.

<sup>29</sup> "Immediately after the misery of those days the sun will be darkened, the moon will not give its light, the stars will

<sup>a</sup> Daniel 9:27

## MATTHEW 24:30

fall from the sky, the heavenly bodies will be shaken. <sup>30</sup> Then the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with great power and glory. <sup>31</sup> And He will send out His angels with a loud trumpet blast, and they will gather His chosen people from the four winds, from one end of heaven to the other.

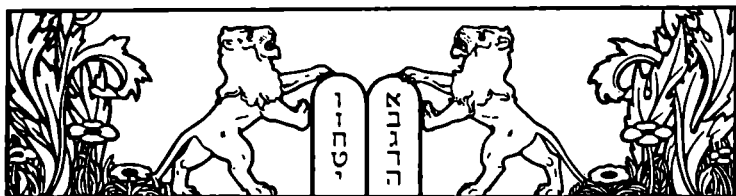
<sup>32</sup> "Learn a lesson from the fig tree. When its branches become tender and the leaves sprout, you know that summer is near. <sup>33</sup> When you see all these things, you may be sure that He is near, at the very door. <sup>34</sup> I assure you, this generation will not pass away before all these things will have taken place. <sup>35</sup> Heaven and earth will pass away, but my words will not pass away.

<sup>36</sup> "But about that day and hour no one knows, not even the angels in heaven, nor the Son, only the Father. <sup>37</sup> For as it was in the days of Noah, so will it be at the coming of the Son of Man. <sup>38</sup> In the days before the flood they ate and drank and married, until the day that Noah went into the ark, <sup>39</sup> and they knew nothing until the flood came and swept them all away. That is how it will be when the Son of Man comes. <sup>40</sup> Then two men will be in the field, one will be taken and one left behind. <sup>41</sup> Two women will be grinding at the mill, one will be taken and one left behind. <sup>42</sup> Be on the alert, for you do not know on what day your Lord will come. <sup>43</sup> You can be sure of this, if the householder had known at what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. <sup>44</sup> So you too must be ready, because the Son of Man will come at an hour you least expect Him.

<sup>45</sup> "Who then is the loyal and wise servant, whom his master has put in charge over his household to give them their food at the proper time? <sup>46</sup> Fortunate is that servant who is found at his task when his master returns. <sup>47</sup> I assure you, he will put him in charge of all his property. <sup>48</sup> But if he is a bad

servant and says to himself, 'My master is a long time in coming,' <sup>49</sup> and begins to beat his fellow servants, and eats and drinks with drunkards, <sup>50</sup> the master will return on a day when he does not expect him, and at an hour he does not anticipate, <sup>51</sup> and will punish him severely, and assign his place with the hypocrites, where there will be weeping and gnashing of teeth."





25 “Then the kingdom of heaven may be compared to ten bridesmaids who took their lamps and went out to meet the bridegroom. <sup>2</sup> Five of them were foolish, and five were wise. <sup>3</sup> The foolish took their lamps, but did not take any oil with them, <sup>4</sup> but the wise took flasks of oil with their lamps. <sup>5</sup> As the bridegroom was late in coming, they all became drowsy and fell asleep. <sup>6</sup> But at midnight a cry was heard, ‘The bridegroom is coming! Go out to meet him.’ <sup>7</sup> Then all the bridesmaids rose and trimmed their lamps. <sup>8</sup> The foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ <sup>9</sup> But the wise replied, ‘No, perhaps there will not be enough for us both. You had better go to the dealers and buy what you need.’ <sup>10</sup> While they were away the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. <sup>11</sup> Afterward the rest of the bridesmaids came and said, ‘Lord, lord open the door to us.’ <sup>12</sup> But he answered, ‘I tell you, I do not know you.’ <sup>13</sup> Keep awake then, for you do not know either the day or the hour.

<sup>14</sup> “It is like a man going abroad who called his servants and entrusted them with his property. <sup>15</sup> To one he gave five talents, to another two, and to another one, to each according to his ability. Then he went away. <sup>16</sup> The man who had received the five talents went at once and traded with them, and made a profit of five talents. <sup>17</sup> He who received the two talents made two more. <sup>18</sup> But he who had received the one talent went and dug a hole in the ground and buried his master’s money. <sup>19</sup> After a long time the master of those servants returned and settled accounts with them. <sup>20</sup> The man

who had received the five talents came and brought the additional five talents and said, 'Master, you entrusted me with five talents; look, I have made five more.' <sup>21</sup> His master said to him, 'Well done, my good and faithful servant! You have been faithful over a little, I will put you in charge over much. Come and share your master's joy.' <sup>22</sup> The man who had the two talents came and said, 'Master, you entrusted me with two talents; look, I have made two more.' <sup>23</sup> His master said to him, 'Well done, my good and faithful servant! You have been faithful over a little, I will put you in charge over much. Come and share your master's joy.' <sup>24</sup> Then the man who had received the one talent came and said, 'Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered; <sup>25</sup> so I was afraid, and I went and buried your talent in the ground. See, here is what is yours.' <sup>26</sup> His master answered him, 'You worthless and lazy servant! You knew that I reap where I have not sown, and gather where I have not scattered. <sup>27</sup> You ought to have put my money with the bankers, and on my return I should have received it back with interest. <sup>28</sup> Take the talent from him, and give it to the one who has the ten talents. <sup>29</sup> For to him who has more will be given, and he will have abundance; and he who has nothing will forfeit even what he has. <sup>30</sup> And as for this worthless servant, throw him out into the darkness where there will be weeping and gnashing of teeth.'

<sup>31</sup> "When the Son of Man comes in His glory, and all the angels with Him, He will take His place on His glorious throne. <sup>32</sup> All nations will be gathered before Him, and He will separate one from another, as a shepherd separates the sheep from the goats, <sup>33</sup> and He will place the sheep on His right hand and the goats on His left. <sup>34</sup> Then the King will say to those on His right hand, 'Come, you who are blessed of my Father, inherit the kingdom prepared for you from the creation of the world. <sup>35</sup> For I was hungry and you gave me

## MATTHEW 25:36

food. I was thirsty and you gave me drink. I was a stranger and you welcomed me. <sup>36</sup> I was naked and you clothed me. I was ill and you cared for me. I was in prison and you visited me.' <sup>37</sup> Then the righteous will reply, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? <sup>38</sup> When did we see you a stranger and welcome you, or naked and clothe you? <sup>39</sup> When did we see you ill or in prison and visit you?' <sup>40</sup> And the King will answer, 'I assure you, whatever you did to one of my brethren, however humble, you did it to me.' <sup>41</sup> Then He will say to those on His left hand, 'Go from my presence, you that are accursed, into the eternal fire prepared for the devil and his angels. <sup>42</sup> For I was hungry and you gave me no food, I was thirsty and you gave me no drink, <sup>43</sup> I was a stranger and you did not welcome me, naked and you did not clothe me, ill and in prison and you did not visit me.' <sup>44</sup> Then they will answer Him, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and did nothing for you?' <sup>45</sup> And he will answer, 'I assure you, whatever you did not do to one of these, however humble, you did it not to me.' <sup>46</sup> And they will go away to eternal punishment, but the righteous to eternal life."



26 When Jesus had finished this discourse He said to His disciples, <sup>2</sup> "You know that in two days it will be Passover, and the Son of Man will be handed over for crucifixion."

<sup>3</sup> Then the chief priests and the elders of the people met in the palace of the High Priest, whose name was Kaifa, <sup>4</sup> and took counsel how to arrest Jesus by some trick and put Him to death. <sup>5</sup> But they said, "It must not be during the festival or there might be a riot."

<sup>6</sup> When Jesus was at Beth Hini in the house of Simon the leper, <sup>7</sup> a woman approached Him with an alabaster flask of costly oil, which she poured on His head as He reclined at table. <sup>8</sup> The disciples were indignant when they saw this and said, "Why this waste? <sup>9</sup> This oil might have been sold for a large sum and the money given to the poor." <sup>10</sup> Jesus was aware of this and said to them, "Why do you trouble this woman? She has done a good deed to me. <sup>11</sup> You always have the poor with you, but you will not always have me. <sup>12</sup> In pouring



## MATTHEW 26:13

this oil on my body she did it to prepare me for burial. <sup>13</sup> I assure you, wherever this Good News is proclaimed throughout the whole world, this deed of hers will be told in memory of her."

<sup>14</sup> Then one of the twelve, whose name was Judah Ish-Kerioth, went to the chief priests <sup>15</sup> and said, "What will you give me to betray Him to you?" They weighed out to him thirty pieces of silver, <sup>16</sup> and from then on he looked for an opportunity to betray Him.

<sup>17</sup> On the first day of the festival of Unleavened Bread the disciples came to Jesus and said, "Where do you wish us to prepare for you to eat the Passover?" <sup>18</sup> He said, "Go into the city to so-and-so, and tell him, 'The Rabbi says, My time is near; I and my disciples will keep the Passover at your house.' " <sup>19</sup> The disciples did as Jesus directed them, and prepared the Passover.

<sup>20</sup> When evening came, He sat down at table with the twelve. <sup>21</sup> As they were eating, He said, "I tell you, one of you will betray me." <sup>22</sup> In great distress they exclaimed one after the other, "Surely it is not I, Rabbi?" <sup>23</sup> He answered, "The one who has dipped his hand in the dish with me is the one who will betray me. <sup>24</sup> The Son of Man is going the way that was written of Him, but alas for that man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born." <sup>25</sup> Then Judah, who betrayed Him, answered, "Surely it is not I, Rabbi?" He replied, "It is."

<sup>26</sup> As they were eating, Jesus took *matzoh*, and having recited the blessing, He broke it and gave it to His disciples and said, "Take, eat; this is my body." <sup>27</sup> Then He took the cup, and after He offered thanks He gave it to them, saying, "Drink of it, all of you. <sup>28</sup> For this is my blood of the Covenant,\* shed for many for the forgiveness of sins. <sup>29</sup> I tell you,

\* Exodus 24:8; Jeremiah 31:31

I shall not drink again of the fruit of the vine until that day when I drink it new with you in the kingdom of my Father."

<sup>30</sup> After singing the Passover hymn,<sup>a</sup> they went out to the Mount of Olives. <sup>31</sup> Then Jesus said to them, "You will all desert me tonight, for it is written,

I WILL STRIKE THE SHEPHERD      אָכָה אֶת־הַרְעֵרָה וְתִפְּצִין, הַצֹּאן  
AND THE SHEEP WILL BE SCAT-  
TERED (Zechariah 13:7).      כְּרִיָּה יָג, ו'.

<sup>32</sup> But after I am raised, I will go before you to Galilee."

<sup>33</sup> Peter replied, "Though all desert you, I never will." <sup>34</sup> Jesus said to him, "I assure you, this very night, before the cock crows, you will disown me three times." <sup>35</sup> Peter said, "Even if I must die with you, I will not disown you!" And all the disciples said the same.

<sup>36</sup> Then Jesus went with them to a place called Gat Shemaini, and He said to the disciples, "Sit here while I go yonder to pray." <sup>37</sup> He took with Him Peter and the two sons of Zabdai, and began to give way to sadness and distress of soul. <sup>38</sup> Then He said to them, "My soul is crushed to the point of death. Stay here, and keep watch with me." <sup>39</sup> Going a little farther He fell on His face and prayed, "My Father, if it is possible, let this cup pass from me. Yet not as I will, but as Thou wilt." <sup>40</sup> He came back to the disciples and found them sleeping, and said to Peter, "Could you not watch with me one hour? <sup>41</sup> Watch and pray that you may not be exposed to temptation. The spirit is willing, but the flesh is weak."

<sup>42</sup> He went away a second time and prayed, "My Father, if it is not possible for this cup to pass without my drinking it, Thy will be done." <sup>43</sup> He came again and found them asleep, for their eyes were heavy. <sup>44</sup> So He left them and went away again; and He prayed a third time, using the same words as

<sup>a</sup> According to Jewish tradition, the HYMN sung at the Passover was part of the Hallel (Psalms 113-118).

## MATTHEW 26:45

before. <sup>45</sup> Then He came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand for the Son of Man to be betrayed into the hands of sinful men. <sup>46</sup> Rise, let us be going; my betrayer is at hand."

<sup>47</sup> He was still speaking when Judah, one of the twelve, came. With him was a great crowd armed with swords and clubs, sent from the chief priests and the elders of the people. <sup>48</sup> The traitor had given them a sign, saying, "The one I kiss is the man; seize Him." <sup>49</sup> And he went straight up to Jesus and said, "Peace be to you, Rabbi!" And he kissed Him. <sup>50</sup> Jesus said to him, "Friend, why are you here?" Then they approached and laid hands on Jesus and arrested Him. <sup>51</sup> Suddenly one of those who were with Jesus reached for his sword and drew it, and struck the servant of the High Priest and cut off his ear. <sup>52</sup> But Jesus said to him, "Put up your sword. All who take the sword shall die by the sword. <sup>53</sup> Do you suppose that I cannot appeal to my Father, who would at once send to my aid more than twelve legions of angels? <sup>54</sup> But how then could the Scriptures be fulfilled which say that this must be?" <sup>55</sup> Then Jesus spoke to the crowd, "Have you come out with swords and clubs to arrest me, as though I were a robber? Day after day I sat teaching in the Temple, and you did not lay hands on me. <sup>56</sup> But all this has happened to fulfill what the prophets wrote." Then all the disciples deserted Him and fled.

<sup>57</sup> Those who had arrested Jesus led Him to the house of Kaifa the High Priest, where the scribes and elders were assembled. <sup>58</sup> Peter followed Him at a distance as far as the High Priest's courtyard, and going in he sat down among the attendants to see how it would end. <sup>59</sup> The chief priests and the entire Sanhedrin sought false evidence against Jesus on which they could condemn Him to death; <sup>60</sup> but they found none, though many false witnesses presented themselves. Finally two men came forward <sup>61</sup> who stated, "This fellow said, 'I can pull down the Temple of God and rebuild it in three days.'" <sup>62</sup> At this the High Priest rose and said to Him,

"Have you no answer to the charge that these witnesses bring against you?" <sup>63</sup> But Jesus was silent. The High Priest then said, "By the living God I charge you to tell us if you are the Messiah, the Son of God!" <sup>64</sup> Jesus replied, "You said it, and I tell you this, from now on you will see the Son of Man seated at the right hand of power and coming on the clouds of heaven." <sup>65</sup> Then the High Priest tore his robes and exclaimed, "He has blasphemed! What further need have we of witnesses? You have heard the blasphemy. <sup>66</sup> What is your verdict?" They answered, "He deserves death." <sup>67</sup> Then they spat in His face and beat Him with their fists; and others slapped Him, <sup>68</sup> saying, "Prophecy to us, you Messiah! Tell us who hit you?"

<sup>69</sup> Meanwhile Peter was sitting outside in the courtyard when a maid approached him and said, "You also were with Jesus the Galilean." <sup>70</sup> But he denied it before them all, saying, "I do not know what you mean." <sup>71</sup> He then went out to the porch where another maid saw him, and she said to those who were there, "This man was with Jesus the Nazarene." <sup>72</sup> Once again he denied it with an oath, "I do not know the man." <sup>73</sup> A little later the bystanders came up and said to Peter, "Surely you are one of them, for your accent gives you away." <sup>74</sup> Then he began to curse and swear, "I do not know the man." Immediately the cock crowed. <sup>75</sup> And Peter recalled how Jesus had said, "Before the cock crows, you will disown me three times." And he went outside and wept bitterly.





**27** When morning came, all the chief priests and the elders of the people took counsel against Jesus to bring about His death. <sup>2</sup> After binding Him, they led Him away and handed Him over to Pilate the governor.

<sup>3</sup> When Judah the traitor saw that Jesus had been condemned, he was filled with remorse and returned the thirty pieces of silver to the chief priests and the elders, <sup>4</sup> saying, "I have sinned in betraying innocent blood." But they said, "What has that to do with us? It is your affair." <sup>5</sup> So he threw the money down in the Temple and left them, and went and hanged himself. <sup>6</sup> But the chief priests picked up the money and said, "It is not right to put this into the Temple treasury; it is blood-money." <sup>7</sup> After consultation they bought with it the Potter's Field, as a burial place for strangers, <sup>8</sup> and that is why it is called the Field of Blood to this day. <sup>9</sup> And so the words spoken by the Prophet Zechariah were fulfilled,

AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF HIM WHO HAD BEEN PRICED, ON WHOM SOME OF THE PEOPLE OF ISRAEL HAD SET A PRICE, <sup>10</sup> AND GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME (Zechariah 11:13).

וַיִּקְחוּ אֶת־שְׁלֹשִׁים הַכֶּסֶף, אֲדָרֶי  
הַיֶּקֶר אֲשֶׁר יִקֶּר מַעַל־בְּנֵי יִשְׂרָאֵל,  
וַיִּתְּנוּם בְּעַד־שָׂדֶה הַיּוֹצֵר כְּאֲשֶׁר  
צִוָּה אֹתִי אֲדֹנָי (זְכַרְיָה י"א, י"ג;  
יְרֵמְיָה ל"ב, ו'–ט"ו; י"ח, ב', ג').

<sup>11</sup> Jesus was now brought before the governor. And as He stood there the governor asked Him, "Are you the King of the Jews?" Jesus replied, "As you say." <sup>12</sup> But when He was accused by the chief priests and elders, He made no answer.

<sup>13</sup> Then Pilate said to Him, "Do you not hear how many things they testify against you?" <sup>14</sup> But He gave him no answer whatever, so that the governor was greatly astonished.

<sup>15</sup> At the festival it was the governor's custom to release to the people any one prisoner they might choose. <sup>16</sup> There was at this time in custody a notorious prisoner, called Bar Abba. <sup>17</sup> When they were assembled, Pilate said to them, "Whom do you want me to release to you, Bar Abba or Jesus who is called Messiah?" <sup>18</sup> For he knew that it was out of spite that they had brought Jesus before him. <sup>19</sup> While Pilate was sitting on the tribunal, a message came to him from his wife, "Have nothing to do with that innocent man, for I have suffered much over Him today in a dream." <sup>20</sup> But the chief priests and elders persuaded the crowd to ask for Bar Abba and to have Jesus put to death. <sup>21</sup> So the governor again asked, "Which of the two do you want me to release to you?" They all said, "Bar Abba." <sup>22</sup> Pilate said to them, "Then what shall I do with Jesus who is called Messiah?" They cried, "Let Him be crucified!" <sup>23</sup> Pilate asked, "Why, what crime has He committed?" But they shouted all the louder, "Let Him be crucified!"

<sup>24</sup> When Pilate saw that he was accomplishing nothing, and that a riot was threatening, he took water and washed his hands before the people, saying, "I am innocent of this man's blood; it is your concern." <sup>25</sup> To this all the people answered, "His blood be on us and on our children!" <sup>26</sup> He then released Bar Abba to them, and had Jesus flogged, and handed Him over to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the palace and gathered the whole battalion around him. <sup>28</sup> They stripped Him and put a scarlet robe about Him; <sup>29</sup> they plaited a crown of thorns and placed it on His head, and put a rod in His right hand. Falling on their knees before Him they jeered at Him, "Hail, King of the Jews!" <sup>30</sup> Then spitting on Him they took the rod and struck Him on the head. <sup>31</sup> Finally,

## MATTHEW 27:32

when the mockery was over, they took off the robe and dressed Him in His own clothes, and led Him away to be crucified.

<sup>32</sup> On their way out they found a man from Cyrene, Simon by name, and forced him to carry the cross. <sup>33</sup> When they came to a place called Golgotha (which means the Place of a Skull), <sup>34</sup> they offered Him wine mixed with gall; but when He tasted it, He would not drink it. <sup>35</sup> After crucifying Him, they divided His clothes among them by casting lots, <sup>36</sup> and then sat down and kept watch over Him. <sup>37</sup> Over His head they placed the charge against Him, which read, "This is Jesus the King of the Jews." <sup>38</sup> Then two robbers were crucified with Him, one on His right and the other on His left. <sup>39</sup> And all who passed by jeered at Him, shaking their heads <sup>40</sup> and saying, "You who would pull down the Temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross."

<sup>41</sup> So too the chief priests, with the scribes and elders, mocked Him and said, <sup>42</sup> "He saved others, but cannot save Himself. He is the King of Israel, so let Him come down from the cross and then we will believe in Him. <sup>43</sup> He trusts in God; let God deliver Him, if He cares for Him; for He said, 'I am the Son of God.'" <sup>44</sup> Even the robbers who were crucified with Him taunted Him in the same way.

<sup>45</sup> Now from noon until three o'clock there was darkness over the whole land. <sup>46</sup> And about three o'clock Jesus cried out with a loud voice *"אֱלֹהִי, אֱלֹהִי, לָמָּה עָזַבְתָּנִי?"* which means, "My God, my God, why hast Thou forsaken me?"\* <sup>47</sup> Some of the bystanders, on hearing this, said, "He is calling Elijah." <sup>48</sup> Immediately one of them ran and filled a sponge with vinegar, and put it on a long stick, and held it up for Him to drink. <sup>49</sup> But others said, "Wait, let us see if Elijah will come and save Him." <sup>50</sup> Jesus again gave a loud cry and yielded up His spirit.

\* Psalm 22:1



<sup>51</sup> At that moment the curtain of the Temple was torn in two from top to bottom; the earth shook, the rocks split, <sup>52</sup> and the tombs were opened, and many bodies of holy men rose from sleep, <sup>53</sup> and coming out of their tombs after His resurrection they entered the Holy City and appeared to many. <sup>54</sup> And when the centurion and his men who were keeping watch over Jesus saw the earthquake and all that was happening, they were greatly frightened and exclaimed, "Surely this must have been the Son of God!"

<sup>55</sup> A number of women were also present, watching from a distance, who had followed Jesus from Galilee and ministered to Him. <sup>56</sup> Among them was Miriam of Migdal, Miriam the mother of Jacob and Joseph, and the mother of the sons of Zabdai.

<sup>57</sup> When evening fell, there came a rich man from Haramathayim, Joseph by name, who also was a disciple of Jesus. <sup>58</sup> He went to Pilate and asked for the body of Jesus; and Pilate gave orders for it to be given to him. <sup>59</sup> Joseph took the body, wrapped it in a clean linen sheet, <sup>60</sup> and laid it in his own new tomb, which he had cut out of the rock; he then rolled a large stone to the door of the tomb, and went away. <sup>61</sup> But Miriam of Migdal and the other Miriam remained there, sitting opposite the tomb.

<sup>62</sup> The next day, after the eve of the Sabbath, the chief priests and the Pharisees came to Pilate <sup>63</sup> and said, "Your Excellency, we recall how that pretender said while He was still alive, 'After three days I will rise again.' <sup>64</sup> Therefore give orders for the tomb to be made secure until the third day, otherwise His disciples may come and steal Him, and tell the people, 'He is risen from the dead;' and the final deception will be worse than the first." <sup>65</sup> Pilate said, "You may have a guard; go, make it as secure as you can." <sup>66</sup> So they went and made the tomb secure by sealing the stone, and left a guard in charge.

**28** After the close of the Sabbath, in the early dawn of the first day of the week, Miriam of Migdal and the other Miriam came to look at the tomb. <sup>2</sup> But there had been a great earthquake, for an angel of the Lord descended from heaven and came and rolled away the stone, and sat on it. <sup>3</sup> His appearance was like lightning, and his clothing white as snow. <sup>4</sup> At the sight of him the guards shook with fear and became as dead men.

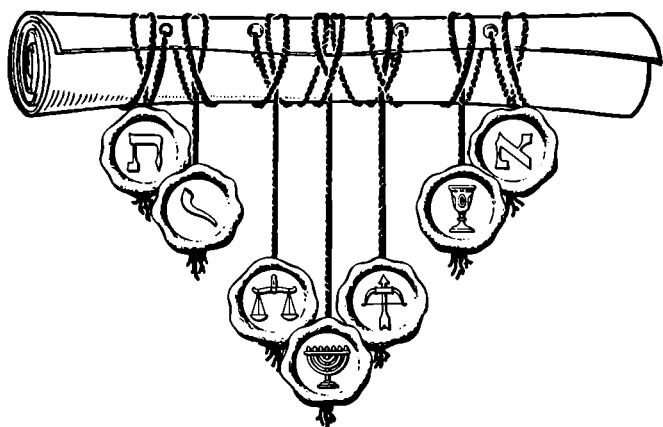
<sup>5</sup> Then the angel said to the women, "Do not be afraid. I know you are looking for Jesus who was crucified. <sup>6</sup> He is not here; for He has risen, as He said. Come and see the place where He lay. <sup>7</sup> Then go quickly and tell His disciples that He has risen from the dead, and is going before you into Galilee; there you will see Him. This is what I had to tell you."

<sup>8</sup> So they left the tomb quickly with fear and great joy, and ran to tell the disciples. <sup>9</sup> Suddenly they saw Jesus coming to meet them, and He said, "Peace be to you." And they came up and clasped His feet, bowing to the ground before Him. <sup>10</sup> Then Jesus said to them, "Do not be afraid. Go and tell my brethren to go to Galilee. There they will see me."

<sup>11</sup> While they were on their way, some of the guard went into the city and reported to the chief priests everything that had happened. <sup>12</sup> And when they had consulted with the elders, they gave the soldiers a considerable sum of money <sup>13</sup> and said, "Tell people, 'His disciples came by night and stole Him while we were asleep.' <sup>14</sup> And if the governor hears of it, we will put matters right with him and keep you out of trouble." <sup>15</sup> So they took the money and did as they were told. This story has been current among Jews to this day.

<sup>16</sup> The eleven disciples went to Galilee, to the mountain where Jesus had told them to meet Him. <sup>17</sup> When they saw Him they fell down before Him, though some doubted. <sup>18</sup> But

Jesus came and spoke to them, "To me has been given full authority in heaven and on earth. <sup>19</sup> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> and teach them to observe all that I have commanded you. And be assured, I am with you always, even to the very end of the world."





## GLOSSARY

- Bar: Aramaic for son  
Bar Abba: Barabbas  
Bar Talmai: Bartholomew  
Ben: Hebrew for son  
Beth Hini: Bethany  
Beth Phage: Bethphage  
Beth Tsaida: Bethsaida  
Gat Shemani: Gethsemane  
Haramathayim: Arimathea  
Hosanna: transliteration of **הוֹשַׁנָּה**, "Save now!"  
Jacob ben Halfai: James the son of Alphaeus  
Jacob ben Zabdai: James the son of Zebedee  
Johanan: John  
Judah Ish-Kerioth: Judas Iscariot  
Kaifa: Caiaphas  
Kfar Nahum: Capernaum  
Korazin: Chorazin  
Matzoh: unleavened bread  
Miriam: Mary  
Miriam of Migdal: Mary Magdalene  
Simon the Zealot: Simon the Cananaean  
Thadai: Thadaeus  
Torah: Law, the Five Books of Moses

THE GOOD NEWS ACCORDING TO MATTHEW IS THE FIRST  
OF TWENTY-SEVEN BOOKS COMPRISING THE RECORD OF  
DIVINE REVELATION KNOWN AS THE NEW TESTAMENT.

OF ITS TWENTY-SEVEN BOOKS, TWENTY-FIVE ARE

FROM THE PEN OF JEWISH AUTHORS. THE NEW

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PRINTED, IN WHOLE OR IN PART,

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The Ox, The Ass, The Oyster